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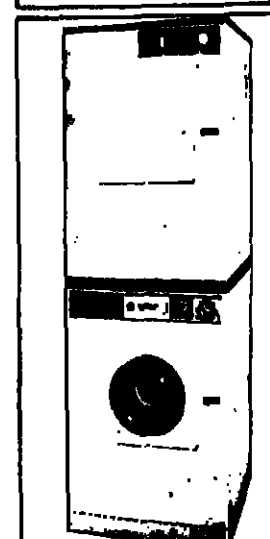
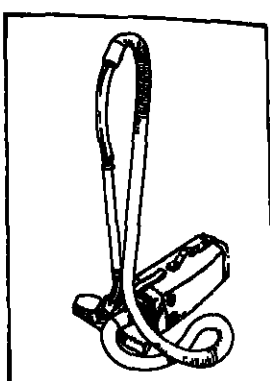


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FRIDAY, APRIL 5, 1974

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Furniture Buying Guide

To avoid the need to change your furniture a year or two after you've bought it, check the following:

1. Check whether the furniture is really made of a natural wood: teak, oak, etc.
2. Coating the wood or colouring it by other methods does not produce a natural wood finish. Such finishes are easily damaged or stained.
3. Check both sides of the wood. For the wood to stay straight, any material applied to one side must also be applied to the other. In finishing, lacquer and oil should be applied to both sides of the wood.
4. Only the use of natural materials ensures that the furniture will retain its looks for a long period. The care you give such furniture will keep it looking new (which cannot be said on which oiling only brings out damage marks more clearly).
5. Notice the wood used as filling. Watch out for white wood hidden in the middle.
6. Don't buy grade B — the expression covers a multitude of monstrosities. We destroy grade B stuff.
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NO EXODUS for the Golan

Settlers on the Golan Heights are determined to stay where they are, whatever the pressures. YA'ACOV FRIEDLER visited the area this week.



From top to bottom: Merom Golan, Ein Zivan, Neve Aviv. (Tauber)

"LET THE PEOPLE of Ramat Gan stop talking about returning Ramat Hagolan to the Syrians, and we won't tell them to give up Ramat Gan to the Arabs." That's how tall, slim, greying Yehuda, the 38-year-old secretary of Merom Golan, summed up the mood of the Golan Heights settlers when I visited his kibbutz in the northern part of the region on Tuesday. It was about ten in the morning, and the Syrian artillery fire that has been going on daily for over three weeks was just starting.

"Settling the country is what Zionism is all about," went on Yehuda, "and if we withdraw from the Golan, the Hula Valley settlements will be back in the firing line instead of us, and there's no knowing where we'll stop once we start going back."

As for the daily shelling, "It's not very pleasant and it's certainly not very convenient for me to rush my two small children to the shelter every now and then, especially now that my husband's away in the army," 26-year-old Alisa, a former American from Cleveland, Ohio, told me, as she sewed busily in the kibbutz clothing store. "But other settlements all over the country have done it before us, without giving up, generations of settlers' children have grown up under Arab fire, and we can take it no less than they did," the plumpish, bespectacled graduate in English literature added, in a mixture of English and Hebrew, paying no attention to the distant explosions that were rending the heavy *sharav* air.

AT EIN ZIVAN, the secretariat offices are easy to find. They are housed in the "old," single-storey prefabs, unlike the new homes, which are pleasant, two-storey, four-family houses. Kibbutz secretary, Aharon, 23, still huddled in his army parka, though winter is well past, was busy in his bare office, writing reports and adding up sums, flanked by phones and a walkie-talkie, open for any emergency messages. Born in Nordia village, near Netanya, he came to Ein Zivan with a Nahal group five years ago, 18 months after the kibbutz was founded, and decided to stay.

As the firing started in the distance, with an occasional shot at first, turning into a regular concert as gun answered angry gun, he assured us that "there's nothing to worry about." So far, "nothing had fallen inside the kibbutz," and he trusted our luck would last for the duration of our short visit, although the shelling had been continuous all around.

Most of the settlers are young, he told us, with an average age of 24, and no one over 30.

"In general, we carry on working as usual during the firing, but we adapt to the situation as it develops day by day, and we call the men back from the fields if it gets hotter."

The Ein Zivan farm includes an apple orchard, potatoes, field crops, turkeys, and they also run a plastic sandals plant.

"Everything works and everything's interrupted nearly every day, which hurts. It'll all add up to losses, but so far it's always been quiet at night, though we keep our 15 children, all of them small, in the shelters every night."

The settlers include second-generation kibbutzniks, Nahal soldiers who, like Aharon, stayed on as permanent settlers, and some volunteers from the United States and England, who also decided to stay.

How do they regard the future, now that "separation" talks with the Syrians are in the air, and a pull-back from the Golan is mooted here and there?

"Look, we have no more information than anybody else. We all think and talk, but we don't really know. Of course we fear the possibility that they'll want us to get off the Golan, but we have a lot of faith in the official

declarations from the Premier and others that the Golan won't be returned."

Still, Aharon was afraid that if a new border was agreed upon, "our situation may become so dangerous that we'll be unable to stay on. We are determined to stay, and we'll shout and scream, but if the Government tells us the army won't defend us, we'll move. We won't endanger our wives and children beyond that point," he said earnestly, and, after such a long speech, somewhat self-consciously ruffled his thick, black hair.

Meanwhile, "we're developing as fast as we can, even faster than before the war. We're putting a million pounds into new turkey-farms and fencing off more land. We're also building more houses as fast as we can, (actually Druse workers were doing most of the building) because more people is what we need most of all. Very few have left, but very few have joined, and we have remained too few. That is the problem here."

"We're now trying hard to mobilize new members."

What could they be offered? "One thing only, but it's a big thing: a young kibbutz that's

really doing something for Israel. With the right people — it's them we need — that still works," he said with satisfaction. But they could also offer "a living standard not to be ashamed of. Nice flats and furniture, central heating, the lot."

IT'S AMAZING how the settlers have transformed their bit of the Golan Heights during their six and a half years on it, despite the ravages of the recent war. I remember it in 1967 as a collection of dark, forbidding and barren mountains. Now at Ein Zivan the attractively-designed houses have little gardens, and miniature plots of variegated tulips. Some members have made greater efforts, and created rustic decorative gardens, with cart-wheel benches and ornaments. Even the ubiquitous shelters are brightly painted, and don't look grim at all. The toddlers were sleeping as their nurses painted their playpens in bright colours, but the older children were busy rehearsing a harvest dance, under the care of a peppy, red-headed teacher and her assistant. As we left the kibbutz, a siren started wailing, but as nothing dangerous seemed to be going on, we decided to ignore it.

KIBBUTZ MEROM GOLAN considers itself "veteran," having been established in July, 1967. When we arrived there, after a short drive from Ein Zivan through Kuneitra, the kindergarten children were busy baking matzot on an improvised outdoor oven. Everybody was happily smeared with brown mud covered with layers of dough, and the children even offered half-heartedly to let us taste a little of their handiwork.

We met secretary Yehuda, outside his office, just as he was being given a message that the O.C. Northern Command intended to visit them. Himself a native of kibbutz Manara on the Lebanese border, the lean sabra had no doubts at all about the future.

"Our future depends on us, and not on Moshe Dayan or anybody else," he declared.

Though like Ein Zivan, his kibbutz is affiliated to the Kibbutz Meuhad movement, he could not agree with Aharon that "if the army were to pull back from the Heights, so would we. In his view, 'It's the job of the army to protect the country's citizens, all of them, and no Government can leave citizens without defence. We, the settlers of the Golan, will determine the future of the Golan and as long as we stay put, no one can decide on a new border that would leave us out, any more than anybody could leave Ramat Gan out of Israel. In fact we're not frightened about the future and the Government has assured us that we have nothing to fear," he emphasized.

The kibbutz engages in all kinds of farming and also runs a quarry, now temporarily out of operation, having been partially destroyed in the Yom Kippur War. But, it is unique in that it also grows tulip bulbs for export to Holland.

"We spent five years on research and experimentation, and now we've got them just right, 50 dunams of them, and we intend to expand the fields a lot. The secret is that we harvest the bulbs in May and send them to Holland where they bloom for Christmas, and that's something even the Dutchmen can't match. The bulbs bring in IL550,000 a dunam, a very good yield."

But things weren't easy, said Yehuda.

"The shooting incidents disrupt work and we now average only about three hours a day. We've lost a lot of money already, and the situation is intolerable. Our 100 children have been sleeping in shelters for the past four years, and don't kid yourself that they consider it natural. They don't. One can't carry on like this for ever, and we rely on the state to solve the problem."

Alisa, the American girl in the clothing store, told us she had immigrated after the Six Day War. After serving in Nahal and studying some more, she married, and joined Merom Golan after the Yom Kippur War.

"I had always thought of a kibbutz life and that's why I came to Israel. City life I could have had in the States."

She and her husband had looked for a young kibbutz on the border, either in the Negev or in the Golan. Why on the border?

"Because a country is only as strong as its weakest link, and we felt we should do our part to help strengthen Israel. After all, that's why we came."

IF I EXPECTED to hear the "Jewish" view on the Golan at Neve Aviv, the *moshav shikufi* affiliated to the Ha'oved Hazioni movement of the Independent Liberals, "the doves of doves," I was mistaken. This cooperative settlement, tucked into the western foothills of Mt. Hermon and commanding a magnificent view that includes the huge Crusader ruin of Fort Nimrod is relatively young — only two and a half

years old — and small. So far all the members live in a khan-like compound, a square of buildings around an inner yard; and though they all have tiny flats, they still live kibbutz style, with a common dining room. Until, that is, their new, red-roofed, detached houses are completed, each with a spare room for vacationers.

The secretary-treasurer, Eli, a native of Tiberias, told me that the members include second-generation kibbutzniks, moshav children and city youths. They have 13 children. Their little village has not been affected by the shelling, as its location is safe, and the children mostly sleep at home. The village was planned as a vacation centre, to run the Mt. Hermon ski area in winter and put up holidaymakers in summer. For additional income, until they can make good on tourism, they do earth work for various authorities. They were also to have planted an orchard, but this has been postponed because of the security situation.

But their major income was to have come from the ski-ing season, and they had confidently looked forward to IL600,000 during the winter that has just ended.

"After the war we made a superhuman effort, and in three months we rebuilt the ski-lift, which had been badly damaged, and got the site ready," said Eli. "Normally, that would have taken perhaps three years, so you can understand our disappointment when the army vetoed our application to open the site in January."

As to the possible return of the Golan, "We won't allow it," he said quite simply, and was immediately backed up by two of the girls who had come to the office to phone.

"We'll fight it together with all the settlements," insisted the settlers who might have been expected to be doves. They noted that all the settlers of the Hula, the Jordan Valley and, Kiryat Shmona, whom the shield from the Syrians "stand" behind us on this and their influence is very great indeed." They had in fact threatened to leave their settlements if the Golan were evacuated.

The "superdoves," proudly got out their log-book and showed me that at a general meeting of their members last month, when the idea of return was first raised, they had unanimously decided that "we won't move out, come what may." They would "see to it" that the Government did not decide on a return. "We see our future here, and we're fighting for development funds," they stressed.

While Eli, like everybody else, denied last week's press reports that the Golan settlers had decided to stage a *fast accompli* by starting to rebuild Kuneitra, he revealed that they were thinking of setting up a Golan Heights District Council, which would make it difficult for the Government to return the Heights. They were also demanding the establishment of a town, "which will lead to the official annexation of Golan to Israel." Meanwhile, they hoped that by the summer of 1975 they would be in their larger homes, and turn the present quarters into a three-star hotel. They needed more people, badly, but at the moment have no room, and would have to wait until the homes are ready.

Unless the Syrians start something really big, all the settlers will be sitting down for the Seder tomorrow night, in their dining rooms they hope, but if need be in their shelters. Some will be using the Haggada that the various kibbutz movements publish, others the traditional one. But all of them will be united in their determination to be next year in the Golan, and the year after, and for ever after, convinced that sooner or later peace must come, if everybody else in Israel is as willing as they are to hold on and hold out.

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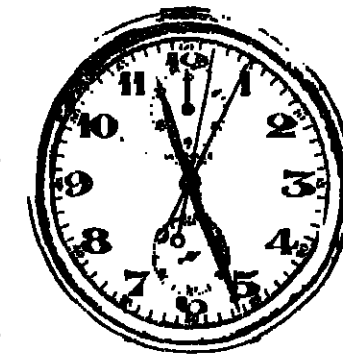
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הכזה מן האצל

Parliamentary
Report By Lea Ben Dor

IT'S LATER than you think



IT TOOK A GREAT deal of shouting and three recounts to reach the rather unsatisfactory conclusion that there were now 61 votes in favour of changing the election system to one involving direct elections: unsatisfactory because 61, a bare majority of the 120 Knesset members and not just of those voting at a particular moment, is the statutory minimum required for any change in the basic laws. No wonder there were demands for recounts. An error of a single vote could have sent us back to square one.

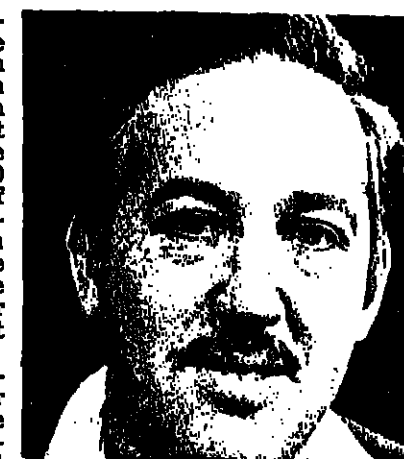
There is in fact probably a majority of about 66 to 68 in favour of direct elections, but it is rare for every last vote to be mustered. The last time it came up it was just barely voted down, with defections from inside the Alignment, which had other fish to fry with the Likud at the time — such as the Bader-Ofar Amendment, which favoured both the big parties in elections — and did not wish to annoy so convenient a partner in various agreements. The Alignment Bill presented by Gad Yacobi will now go to Committee to be prepared for the first reading, and perhaps combined, on its way there, with parts of the other direct-elections bills presented yesterday and voted down. In the end there will be the agonizing problem of parcelling the country up into constituencies. This can obviously be done in a great many different ways, leading to substantially different results under the direct system, even if there is provision for pooling surplus votes. The Supreme Court judges must be shaking in their shoes at the thought.

THE OPPOSITION to the change by all the small parties has been lively if not always convincing. Mr. Aharon Abuhatzira (N.R.P.), a newcomer of the "kitted-skulcap" (Young N.R.P.) activist brigade, is slender and fluent and looks much less than his 35 years.

"What is this great hurry of yours, just a few months after the elections to bring us these proposals? I feel — and I think the public does — that because there has been some ferment in the streets, in the public, a few experts thought that this new system would quieten the ferment, and put the problems to sleep... In the traditional Jewish communities, an effort was made to let most people, everybody, take part in self-rule. Perhaps the new system might be good for parties with no internal democracy, or those wishing to cover up the fact that they were not democratic."

Early in his speech Mr. Abuhatzira said he was sorry the proposers had not agreed to postpone the bills, to give the opponents a chance to "bring themselves up to date, study and weigh the proposals, and perhaps even support some of them." They were not prepared for debate now and would have to vote against the bills. You would have thought it was all a brand-new idea.

By the end of the speech he must have forgotten the suggestion that if they had just had a little longer to think about it they might have changed their minds, for he wound up with a quotation from a speech on the subject made by Dr. Zerah Wahrhaftig in 1953, arguing that if



Electoral reformer Gad Yacobi.

the idea was to eliminate ten superfluous parties by this method and leave only two, what proof was there that one of the two would not be eliminated as well, leaving a sole incumbent? Mr. Boaz Moav (Civil Rights Movement), who had presented the bill, said he was surprised that Mr. Abuhatzira, who is a mayor (of Ramleh), should oppose the bill, as he had supported the direct election of mayors at the time. Young members learn fast.

Mr. ELIEZER SHOSTAK (Free Centre-Likud) was a member of Herut once upon a time, and then presumably opposed direct elections, or at least could not support them. Now he makes a good case against them.

"Knesset members, even those of you who oppose a change in the elections system, have you ever considered that none of you were elected in person to the Knesset? We are called the 'elect of the people,' but in fact none of the members were elected. The voters choose letters (the party symbols) and lists, not candidates... People have been trying to frighten us of rule by a majority party. That's pathological. The great majority of countries aim at a majority party."

Mr. Shostak's party is not the first in line to be a majority, so this is a courageous view. The fear is, of course, that in a country so opposed to change of any kind, a majority party will be very hard to dislodge. The parties making up the Alignment have been in office since the establishment of the State 28 years ago, and before that.

"And under the present system, who decides the fate of the nation? The strong parties, the large parties? It is bad enough that somebody else should rule and not I, at least let me know he earned it by getting the most votes... Where does Senator Jackson get his power? He is a party man... where would we be if the U.S. used our system, the senators were put in by the party, and had to do exactly what the government told them to do?"

"If we go on much longer with our system there will be no need for all the members to come: if the vote is imposed on them it will be enough for two to come and vote for the others." Gad Yacobi in his bill emphasized that people would know who they are voting for. The only thing that mattered at the moment was to get started on the

job. The details would come later. He has got it into the Committee, but with systematic opposition at all stages it can take a long time.

Our parties, except for one or two new splinter groups, go back to the days when the right to vote for the Zionist Congress was bought with a "shekel" contributed to Zionist funds. The great majority of the voters would not be affected by the decisions made at the Congress. The active Zionists in the movement naturally were not much concerned with the views of the people who had given them their votes. When political conditions in Europe made it impossible to collect shekels, representation in Congress was allocated in accordance with the previous vote. The representative looked on himself as a permanency, and his voters as nebulous, negligible people.

There were many complex reasons why the time for change never seemed to come, and one of them was the powerful personality of Ben-Gurion, who had the support of the voters for a long period of years and served them well. Without the power and with fewer votes, Mr. Begin was just as autocratic inside Herut.

One might have thought that some general change, some loosening up of party forms, would take place when Ben-Gurion retired. But he left the government by stages, with the Labour parties churning into a furious internal battle that left a party organization far more powerful than ever before.

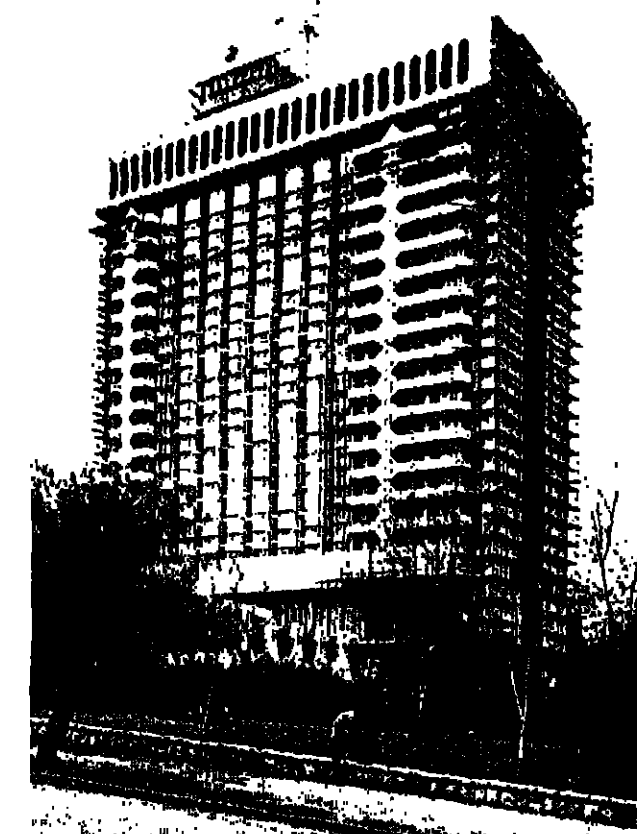
The greatest misfortune brought about by this system was not referred to by any of the proposers of change, for it is embarrassing: the unwillingness of independent-minded people to enter this organization. The three new Mapam Knesset members this session are all, it so happens, 63, party veterans. Of the younger people brought into the Alignment, quite a number are identified with one or other of the existing trends within the party. They are there to help perpetuate the system.

IT MAY be later than we think. The change in the election system is needed as a matter of public and political hygiene, for only direct elections of recognizable responsible individuals can restore the faith of a shaken public in any of its institutions. The mayor of Ramleh should not be complacent about it being so soon after elections, because new elections may be upon us any time now. Without much greater urgency than is being displayed at the moment the new election rules will not be ready and we may find ourselves overwhelmed by chaos compounded of demonstrations and self-appointed governments. There are other dangers apart from war, and demoralization is among the worst of them. A whole new election system complete with electoral districts cannot be whisked down from heaven. But if we do not want to and up with some form of Gaullism and the Knesset shut down, we had better find a half-way system fast that will enable the voter to have a say in what people, and not what party, shall represent him.

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THE WOMAN WHO SLAPPED THE CHANCELLOR

FOUR LETTERS to Beate Klarsfeld:

"Dear Mrs. Klarsfeld — we are three Israeli women whose men were reported missing, believed prisoners of war in Syria. We were deeply moved to read of your going to Damascus in January, despite the danger, in order to obtain the names of our war prisoners."

"We are touched by your readiness to leave home, husband and children for the sake of people unknown to you. It has in some way given us back the belief that even in this cruel world there still are people who are able to instill hope in the hearts of men."

Letter written in 1988 by a Jewish woman in Skokie, Illinois, and addressed to: "The woman who slapped Chancellor Kiesinger, Paris, France." The Paris postal authorities delivered the letter to Beate Klarsfeld.

Letter from a French high-school girl:

"...your hysterical rantings about alleged German war criminals remind me of the lies the Jews like to spread... how dare you foul your own nest and sling mud at your own people... you utterly contemptible piece of excrement..."

Letter from a Frenchman: "...for 20 years I waited obstinately for a German man to distinguish himself by restoring to his country the honour which it lost under Hitler... Imagine my surprise when I discovered that it is a woman, not a man, who is assuming that role."

Beate Klarsfeld, the woman who went to Damascus to tell the Syrians not to treat the Jews the way the Germans did; the woman who in 1988 slapped German Federal Chancellor Kurt Kiesinger; the woman who is contemptible in the eyes of some and the upholder of German honour in the eyes of others, was in Israel last week. She came here with her husband, Serge, and their seven-month-old daughter, Abba Marie-Miriam, as members of a group of French-Jewish intellectuals, formed after the Yom Kippur War and invited to Israel as guests of the World Zionist Organization and the Foreign Ministry.

Sandwiched between tours of the country and meetings with Israeli leaders was a modest, 8 a.m. ceremony in Jerusalem, at which Health Minister Victor Shemtov awarded Beate Klarsfeld the Ghetto Fighters Medal, "in appreciation of your courageous fight against former Nazis."

Accepting the medal, Mrs. Klarsfeld said that she was proud to be a German and that it was important not to let up in the pursuit of justice. "I plan to continue in my actions as a German beside the Jewish people and Israel," she said. The day before, Premier Golda Meir had received Beate Klarsfeld and talked with her for almost an hour.

BEATE WAS BORN in Berlin in February 1939, the only child of Kurt and Helene Kuenzel.

"My parents," she says, "were like many Germans, neither for nor against Nazism. They were passive, the kind of people who made it possible for Hitler to come to power." Her father, an insurance clerk, served in the German army, was taken prisoner by the British and after the war became a minor court official.

Beate attended a commercial school and at the beginning of 1960, gave up an office job and went to Paris as an au pair to learn French. In her book, "Wherever They Are" ("Partout ou ils seront," Editions Speciale, 1972) she describes how she met her future husband.

In January, BEATE KLARSFELD went to Damascus to tell the Syrians not to behave like Nazis towards their Jewish citizens and their Israeli prisoners of war. On her recent visit to Israel, this brave German woman, who has defied the authorities of several countries, was interviewed by ERNIE MEYER.



Beate Klarsfeld at home with her son, Arno, and the family dog.

One day in May as she was waiting for her train at the Metro station, she felt a man's eyes on her. His opening gambit when she looked around was the innocuous: "Are you from England?" (Beate is red-haired and fair-complexioned). They fell into conversation and when they parted she gave the young man her telephone number. She was pleased when he phoned her three days later.

Serge Klarsfeld was a student of history and political science. He was almost as poor as she was. She liked him right away for his serious bearing and a certain flair and imagination. Sitting on a park bench, Serge told Beate that he was Jewish and that his father had perished in Auschwitz.

"I was surprised, moved, but there was also a vague feeling of recoil," she writes. "At home in Berlin I had heard hardly anything good said about the Jews. What do I need these complications for, I thought. But still, there was something warm and intense about Serge's look that enchants me to this day."

Serge told Beate of his father, whose memory is a living example for him. An immigrant from Rumania, he had enlisted in the Foreign Legion in 1939 and later fought the invading Germans. Taken prisoner, he escaped and joined a resistance group in Nice, in the south of France. There he was arrested in September 1943, and sent to Auschwitz.

Beate describes how Serge opened her eyes to history, art and the world of ideas. "My life expanded," she writes. "I used to need ten hours of sleep, but I learned from Serge to make do with six. Serge also introduced me to the history of my own country, and through him I encountered the terrifying reality of Nazism. Yet the idea

of ever ceasing to feel a German never entered my mind. That would have been too easy. "One day, Serge told me how he looked around was the innocuous: "Are you from England?" (Beate is red-haired and fair-complexioned). They fell into conversation and when they parted she gave the young man her telephone number. She was pleased when he phoned her three days later.

Following her dismissal she, Serge and the group of young supporters they had gathered around them, started serious research to prove Kiesinger's Nazi past as a senior propaganda official. They published pamphlets in Germany and in France, but felt that a symbolic act was needed to penetrate the wall of silence surrounding the matter. Beate said that she would publicly slap Kiesinger — and she did so on November 7, 1968, at the congress of the Christian Democratic Union in Berlin, in front of hundreds of delegates.

With this widely publicized slap she instantly became an international figure. Beate (who had fooled Kiesinger's guards by posing as an au pair girl) was arrested, tried that same night and sentenced to one year's imprisonment. On appeal, her sentence was reduced to four months and she was amnestied after Willy Brandt succeeded Kiesinger as Chancellor in 1969. Before this, however, she had taken her fight to the German voters, standing as a left-wing candidate from Kiesinger's own Baden-Württemberg constituency. Though she lost the election, she won innumerable newspaper headlines.

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AN EMBARRASSMENT to Bonn, Beate was celebrated as an anti-Fascist in Eastern Europe and was awarded a medal at the Communist-dominated World Peace Congress. But the Communists' enchantment did not last long. In 1970, she chained herself to a lamp-post on Warsaw's main street and distributed pamphlets protesting against Government inspired anti-Semitism. Police sawed her loose and had her out of the country within hours. The next year she was expelled from Prague, where she had demonstrated against re-Stalinisation and anti-Semitism.

Between these activities, Serge's and her research had produced documents linking West German politician Ernst Achenbach with the arrest of French Jews during his wartime diplomatic service in France. Bonn was forced to withdraw its proposal of the Common Market Commission in Brussels.

In 1971, Beate and Serge, together with several companions, tried to kidnap Kurt Lischka, a former Gestapo chief in Paris, while he was walking along a street in Cologne. Lischka escaped and Beate was jailed for two weeks. A trial against her and

Serge is still pending in Cologne but former Nazis are no doubt aware of the harassment she can cause them, the publicity she can focus on them.

Beate's biggest coup came when she located Klaus Altmann, alleged to be Klaus Barbie, the former Gestapo chief in occupied Lyon, in South America. Twice condemned to death in absentia by French courts for causing the deaths of thousands of French Jews and of underground leader Jean Moulin, Barbie disappeared from West Germany when the Government decided not to apply the statute of limitations to war criminals.

HIER CURRENT fight is for 1,036 former Nazi officials, many living openly in West Germany, to be prosecuted by German courts. All of these have been condemned in absentia by French courts but could not be prosecuted again in Germany until a 1971 protocol between the two countries, which still awaits ratification by the Bundestag.

Serge and Beate are leading members of the International League against Racism and anti-Semitism, and Beate has lectured in all the principal towns of France to explain the anomalous situation which permits condemned war criminals to enjoy their freedom 30 years after France's liberation from the Nazis.

At her Jerusalem hotel last week Beate said that she does not work together with Nazi-hunter Simon Wiesenthal and that she concentrates chiefly on former Nazis now holding office in Germany. This was her third visit to Israel; Serge first visited the country in 1963, when he worked for a month at kibbutz Geva and was here as a volunteer during the Six Day War.

He is currently completing his studies for admission to the French bar in order to be better qualified for his and Beate's legal battles. Beate, too, is working on her doctorate on German propaganda during the Hitler period. The couple stressed that their elder son, Arno David, is receiving a Jewish education and that he wants to come to Israel. Asked whether she had converted to Judaism, Beate said that "I would be no point in that — I must wage my fight as a German." Serge is a committed Jew but not observant.

Asked for details of her mission to Damascus in January, Beate said that she did not know whether President Assad ever received her petition on behalf of Israeli prisoners and Syrian Jews. She was interviewed by a Syrian journalist, but the Government apparently asked him not to publish his story. Later, the rumour was spread that she had been arrested.

Syrian poetess Colette Khoury and the director of the Foreign Ministry's press section, Salah Kabani, visited her at her hotel, she said. Kabani was evasive about the Israeli prisoners, but said that if she stayed longer, she might be able to meet some of them. He also offered to arrange for a meeting with a representative of the Damascus Jewish community. Beate said that she was under constant surveillance during her three-day stay.

She emphasized that just now, when Israel is likely to be more isolated, it is important to show solidarity with her. "Perhaps it is good for the country to be self-critical," she added, "so that it can prepare itself for the moral fight ahead."

Growth can be a fraud

THE POLITICAL ECONOMY OF GROWTH by Paul A. Baran. Introduction by R.B. Stutcliffe. Penguin-Pelican. 463 pp. 75 p.

FROM AID TO RE-COLONIZATION, LESSONS OF A FAILURE by Tibor Mende. London, Harrap. 308 pp. £3.

Moshe Ater

THE LATE Professor Baran's book was first published in 1967, and has by now become a classic of modern Marxist economics, an updated expansion and elaboration of Lenin's "Imperialism." One need not be an economist to be impressed by his brilliant analysis of the mechanics of capitalist society. Baran's major theme is the growing role of monopolies, which develop as capitalism passes its adolescent stage, and then block its further progress — stultifying economic growth, warping distribution of resources, preventing income equality, causing waste and corruption, and ever-increasing social and political strains, both within the national states and among them.

Baran, who taught for many years at Stanford University, departs from the original Marxist theory in that he does not expect the system to collapse. Instead he forecasts its decay — unless revolutions intervene, expanding the camp of socialist nations. He shows why the poor Third World nations are likely to take a lead in the uprising. The current disarray and despondency in the affluent part of the world show that the "decay" Baran was talking about is to be taken seriously.

Nevertheless Baran's clarion call to replace capitalism by a Soviet type regime has a hollow ring. For this, interestingly enough, he has been taken to task even by some of the leading Marxist economists.

Baran candidly described the choice which people — and nations — are now facing as being between anarchic production, aimed at pleasing the consumer, on the one hand, and comprehensive planning, carried out in accordance with set priorities and aimed at providing for people's genuine needs, on the other. But planning, which for a long time was felt to be a magic wand, has by now lost most of its spell. Capitalism may be decaying, but that does not necessarily make socialism a viable alternative.

THE KEY to Baran's reasoning is the concept of "economic surplus," which is close to, though not quite identical with, Marx's notion of surplus value. Economic surplus is the excess of a nation's output over its consumption, i.e. the goods and services it is saving and investing in economic growth. Baran argues that a nation's potential surplus is often considerably bigger than the actual one, and that this (wasted) difference reaches tremendous proportions in monopolistic capitalism, while it is avoided in a socialist regime.

In order to avail itself of the full scope of the potential surplus, society's excess consumption — "predominantly on the part of the upper income groups, but in some countries such as the United States, also on the part of the so-called middle classes" — must be reduced, productive workers must be appropriately employed, and the entire production process must be organized in a rational way.

So far so good. But, when Baran attempts to define what consumption is essential and what excessive, what labour is productive and what not, and what is to be considered "economic growth," nothing comes of it. His definition of economic growth as "increase over time in per capita output of material goods" is so obviously inadequate that he

himself hesitates to use it. Neither is one helped by the quotation from Marx: that "labour may be necessary without being productive." As regards consumption, Baran admits that no criteria other than the people's wishes is available. Nevertheless he scoffs at the idea of "consumer's sovereignty." "The sole criterion by which it is possible to judge the nature of a socio-economic organization, its ability to contribute to the general unfolding and growth of human potentialities, is objective reason." (Italics in the original).

The point may seem a minor one, but it is actually decisive. When arguments fail, Reason itself, with a capital R — a veritable deus ex machina — comes to the rescue in objective form. And what is the incarnation of objective reason if not the Communist Party, more exactly its Central Committee? Behind the seemingly scholarly discussion of some economic terminology, blinks the ugly face of Big Brother.

MENDE'S BOOK covers part of the ground traversed by Baran, provides an excellent analysis of the economic relationship between the rich and the poor nations, demolishing the myth about "development aid" provided for humanitarian reasons. Mende demonstrates that the aid is not only too small to be effective, but is also wrongly applied — because it is subservient to the business and political interests of the donor countries, and is therefore mostly corruptive. It strengthens, rather than reduces, the poor nations' submission to the rich ones, and bolsters the reactionary regimes dominating most of them.

Like Baran, Mende warns of growing unrest in the Third World. Unlike Baran, he does not pin much hope on a proletarian revolution. The decisive factor, he feels, is likely to be not a movement aiming at economic improvement but "a worldwide, racially motivated, insurrectionary protest." It is spreading, and it is fueled by greater awareness and by deepening passion. For if people can get used even to physical pain, they can never reconcile themselves to humiliation.

Mende argues that the West's world-wide dominance has been achieved on the one hand by crippling the other economies so as to press them into an international division of labour serving western purposes, but on the other hand by undermining the nations' self-respect and forcing them to ape the culture of their masters.

"The transformation of whole societies, the destruction of time-long traditions or the forcing of them into the service of purely material aims of Western imperialism have gradually even become identified with economic progress. Since all non-economic considerations were treated with impatient contempt, it was easy to overlook the price that was imposed — cultural suicide."

The chasm between the ruling minorities and the mass of the people in the poor countries is also largely caused by the fact that the urbanized rich have mentally attached themselves to alien Western values. Mende therefore expects the reposed isolation, of breaking out of world commerce in order to develop economic and cultural autarky. "The desire to be released from imported stereotypes and imposed ways of living, to return to a more comfortable and more secure national or cultural identity... may very well become the fascinating central theme of the concluding quarter of this century... Who could foresee the outcome of Islam's fateful struggle with the imperatives of modern technology? In what kind of social framework might the Indians of South America recover their self-respect and re-enter the mainstream of history?"

Thus we may be heading, not towards greater international co-operation and world-wide adoption of the Western way of life, but towards partial disintegration of world economy, at least in its present shape, and to the establishment of a new pattern of more-or-less self-sufficient national cultures.

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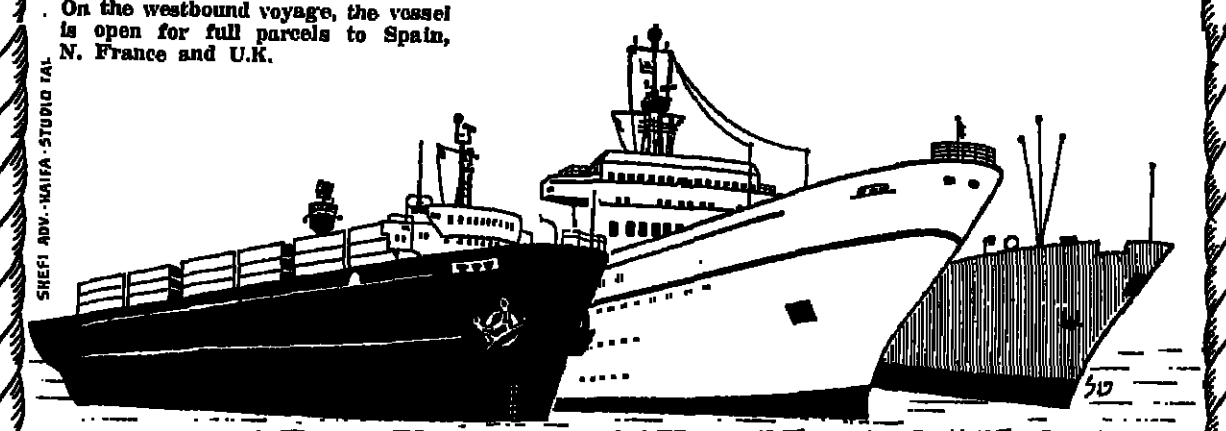
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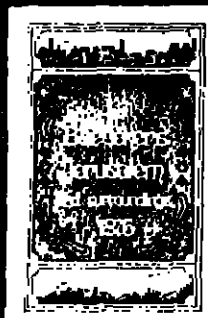
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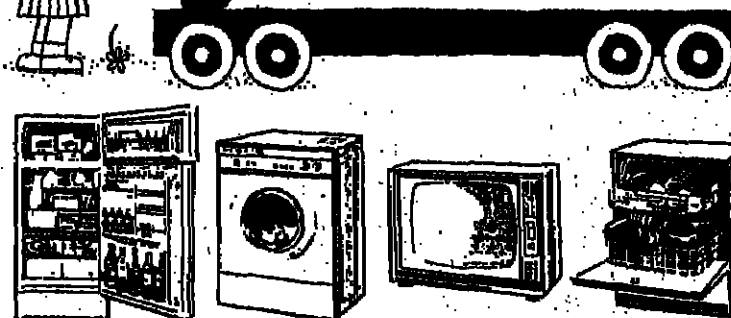
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PAGE TEN

I WENT OFF for two years of
Judaica study, with a twofold ob-
jective: to delve into the Jewish
sources, heretofore a closed book to
me, and to create the conditions to
resume writing. I had found that
I am unable to accomplish this
without devoting myself entirely to
searching and thinking. I hoped that
at the end of these two years I
would have the draft of a new book
(as I managed to complete the re-
sults of 10 years ago with a
draft of "Hakrav") which I would
then be able to polish and complete
during my quota of "writing-days"
at the kibbutz. And that's the way
it worked out.

Studying the sources revealed to
me, first of all, the roots and well-
springs of the Hebrew language:
the language of the Mishna and the
Midrashim, the piyutim (liturgical
poetry) and the prayers, philosophy
and Hassidism — whole strata of
language which had been unknown
to me. This is not merely a thesau-
rus of words but a cultural-spiritual
legacy with concepts, images and
ideas, and I drew deep from it. This
is an incomparably rich encounter,
even though it presents serious prob-
lems from the literary point of view
— problems of both style and con-
tent. In those books I found the
key to the understanding of modern
Hebrew literature and even of our
existence here, of Jewish uniqueness
and destiny, even of the kibbutz
idea.

In the first year I attended clas-
ses at the Hebrew University, and
I spent the second year studying
with two yeshiva students (army
veterans). I found that the Univer-
sity fosters a research approach and
for the most part doesn't get to
the soul of things. As though, for
example, you could learn the kib-
butz at university! The traditional
yeshiva way of study — learning
in *havruta* (companionship): in
twosomes, in threesomes — was al-
ways very individual, and advanced
by today's standards. Our general
approach was to go to the sources
themselves — that is: not learn
about things but learn the things
themselves, get right to the things,
drink from the wellspring and not
from faucets.

THIS ENCOUNTER presents con-
siderable problems for a sabra, es-
pecially one who has been raised in a
kibbutz: the distance of time, of con-
cept-world, sometimes even of lan-
guage. There are also the artificial
barriers, whereby these books, which
are the property of all Jews, are
identified with particular religious
and political streams. There is one
particular barrier: looking at this
entire legacy from the outside as

LAST YEAR a German librarian,
Brich Zimmerman, published an
article in "Hakrav," a Hebrew quar-
terly published by the West Ger-
man Press and Information Office,
about the Darmstadt Haggadah,
which had vanished from its perma-
nent place in the Darmstadt library
and which, after a long absence,
was found under most peculiar cir-
cumstances. As there was some in-
volvement of the Hebrew University
in this matter, the story is worth
being told in detail.

When, at the beginning of 1949,
I came to Germany as Hebrew
University representative, the coun-
try was still under strict military
occupation. In order to enter the
country as a civilian I had to ob-
tain a military visa at U.S. Mil-
itary headquarters in Paris. With the
visa I was assigned, as Hebrew Un-
iversity representative, the rank of
major-general.

My task, to find and send to
Jerusalem Jewish-owned books
looted by the Nazis and discovered
by the Army of Occupation, was a
pleasant one. I received full support
and cooperation from the U.S. Mil-
itary Command, resulting in hundreds
of thousands of books being shipped
to Jerusalem.

The idyllic atmosphere was some-
what disturbed when rumours start-
ed to circulate that the famous 18th-
century Darmstadt Haggadah had

Drinking from the sources



YARIV BEN-AHARON, member of Kibbutz Givat
Haim (Me'uhad), teacher in the Maagan Michael
Regional School, novelist ("Hakrav," on the 1956
Sinai Campaign), member of the "Shdemot"
Editorial Board, Tank Corps Reserve battalion com-
mander, son of former Histadrut Secretary-General
Yitzhak Ben-Aharon, discussed the relevance of
the Book of the Maccabees to our own situation in
an article published here on December 21, 1973.
Now, in an article first published in his kibbutz's
internal bulletin, he tells of the results of two years
spent in Jerusalem after the Six Day War
intensively studying the classic Jewish sources.

The Darmstadt Haggadah



S. Shunami

However, there existed another
theory — that in the confusion of
the first days of the occupation, the
U.S. military authorities had con-
fiscated the manuscript as war booty
and eventually handed it over to
their good friends, the Israelis. This
theory gained a hold among some
German librarians. But most of
them went on believing that I had
a hand in the disappearance of the
manuscript. Some of them even de-
clared openly that for the Darmstadt
Haggadah you have to look in the

something dogmatic and frozen. Only
by going right inside it can you
see how much Judaism is an arena
of ongoing renewal and ongoing
debate, a living organ, alive as the
Jewish People, ancient and new.

In this respect, our education res-
tricted itself, at best, to the Bible.
Everything after the Bible was pre-
sented to us as belonging to the
Galut (Exile). But there are here
a thousand years of Eretz Yisrael
creation — the creation of the
Talmudic Sages, our encounter with
Greece, Rome and Christianity, mo-
numental developments all of which
are reflected in the Jewish crea-
tion of the times. We learned all
that as "history"; but the ideas,
the living images and personalities,
the soul of things — we got none
of that. Then come 1,500 years of
creation in Exile. In school we got
a smattering of Spanish Jewish
poetry, but nothing of the under-
currents. What Jews had created
as Jews in the countries in which
we lived — philosophy, prayers,
customs and mores — was virtual-
ly out of bounds to us.

THE DEEPER I got into all this,
the stronger grew my feeling that
what the Jewish people created
after the Bible had more continuity
and more richness in it than every-
thing I knew of contemporary lit-
erature, both world and Hebrew
literature. People are capable of
finding themselves in literary crea-
tion. We are transformed when we live
what the *dramatis personae* are liv-
ing. This applies to Jews as well as
to others: the key to a nation's
life lies in its sources. For us, then,
it is incumbent that we plumb the
depths of Judaism, which is the liv-
ing nucleus of our legacy.

It is difficult for a contemporary
to open himself up to a real en-
counter with the profound ideas
contained in our faith. The points
of departure, the seminal ideas,
are in the Bible. The development
is in the Midrash, Jewish philoso-
phy, Kabbala, Hassidism. Judaism
has something to say to us, living
as we do in a faithless society (this
includes the kibbutz). The so-
cialism I wish today is a pro-
gramme of action; it is not a
faith. Judaism — the Jewish faith
— stands at the centre of this
tremendous structure of Jewish
creation of all periods and all
streams. In Judaism is expressed
the meaning of Jewish existence;
Man — with his freedom of choice
— in confrontation with God; the
enormous richness of the Jewish
idea of Man as responsible for his
deeds in the universe and in his-
tory. And the Jewish People has
not only succeeded in staying alive

but has also influenced others —
by going right inside it can you
see how much Judaism is an arena
of ongoing renewal and ongoing
debate, a living organ, alive as the
Jewish People, ancient and new.

THE IDENTITY with which they
tried to stamp us: "kibbutznik,"
"new Israeli" — is no identity at
all. The trademarks of the kibbutz
way of life, for all their uniqueness,
do not in themselves comprise a
national-cultural identity, which
can only be the product of mil-
lennia. Every encounter with our
national legacy makes us humble
before the wealth created by the
generations who preceded us.

The creation of the Jewish peo-
ple — Midrash, Aggadah, Halacha,
philosophy, Kabbala, Hassidism
— is so ramified and multi-faceted
even quantitatively that a genera-
tion isn't enough to comprehend it.
So a person approaching it has to
select, and it is difficult to select
without knowing.

There is also a not-insignificant
technical problem: the Aramaic lan-
guage in which so much of that
literature is written, and the dif-
ficulty of reading old-style print-
ings. In this respect, much is being
done in Israel: reworkings or trans-
lations in vowelized, punctuated
Hebrew of the Midrashim, the Mi-
shna, the Zohar, the Talmud. There
are also new editions of Hassidic
works.

I CONCENTRATED on three things:
the book I was writing; material
for "Shdemot"; and material for
study and discussion groups I in-
tended to conduct at home.

I plan to get large numbers of
people to read this ancient and
marvellous Jewish literature, to un-
derstand it and be revitalized by it — for
there is nothing greater than it.
Here we can find ourselves and
our kibbutz no less — even more
— than in Tolstoy and Sartre. This
study can even strengthen, not ne-
cessarily traditional Mitzvot (re-
ligious commandments), from which
we have become very far removed,
but a number of collective Mitzvot
whose idea-sources dried up, the
motivations for which were deple-
ted when the cords were severed
linking us to the source, to the
light of the idea, to the faith to
which we must give our entire
being and to which daily imple-
mentation we must consecrate our
lives.

Translated and abridged by Moshe
Kohn.

rare-manuscript strongrooms of the
Jewish National Library in Jerusa-
lem.

It was unpleasant enough to live
for long months under the shadow
of suspicion, but it became even
more annoying when the rumour
took hold in the Military Command.
One day I was asked to appear be-
fore the chief of the Cultural Pro-
perty Division of the Military Gov-
ernment. In a very friendly tone he
asked me if I knew anything about
the whereabouts of the Darmstadt
Haggadah.

The matter was also the subject
of conversation in the officers'
clubs. What I heard from my "com-
rades" there was only praise. All of
them were convinced that I had
done "it," and they congratulated
me on having "done" a "fine job".
After all — they said — what do
those krauts need old Hebrew
manuscripts for? Didn't they kill
their Jews?

Most intense was the reaction of
the Jewish displaced persons. One
after another they came from the
D.P. camps to congratulate me on
my "brilliant achievement." My de-
nial made no impression. They knew,
they said, that I had to deny it
for political reasons.

After a year in Germany I re-
turned home, the Darmstadt Hagg-
adah, still not yet solved. Only a
year later the Haggadah was dis-

covered by a sharp-eyed librarian
in the Leather Museum of Offen-
bach-on-Main.

How this precious old manuscript
found its way into a leather museum
is an interesting story in itself. Of-
fenbach is a centre of the leather
industry. In the first years of
World War II, German authorities
organized an exhibition of outstand-
ing German leather work in Offen-
bach. The Darmstadt Haggadah has
an artistic leather binding, and as
such it was thought appropriate to
include it in the exhibition as a fine
example of old German workman-
ship. (In his "Herald" article, Zim-
merman expresses the opinion that
the binding was made by Jews.)

It is worth noting, that the
Leather Museum refused to return
the Haggadah to the Darmstadt li-
brary, holding the opinion, appar-
ently, that the binding is more im-
portant than the manuscript itself.
Only after the intervention of the
highest authorities in the State of
Hesse was it returned to Darm-
stadt, where it is now. Three years
ago the German Publisher, Axel
Springer brought out an expensive
facsimile edition.

When the news reached Jerusalem
I breathed a sigh of relief. I im-
agine that if it had not been found,
Israel, the Hebrew University and
I would have been stuck forever
with the "credit" for having stolen
it.

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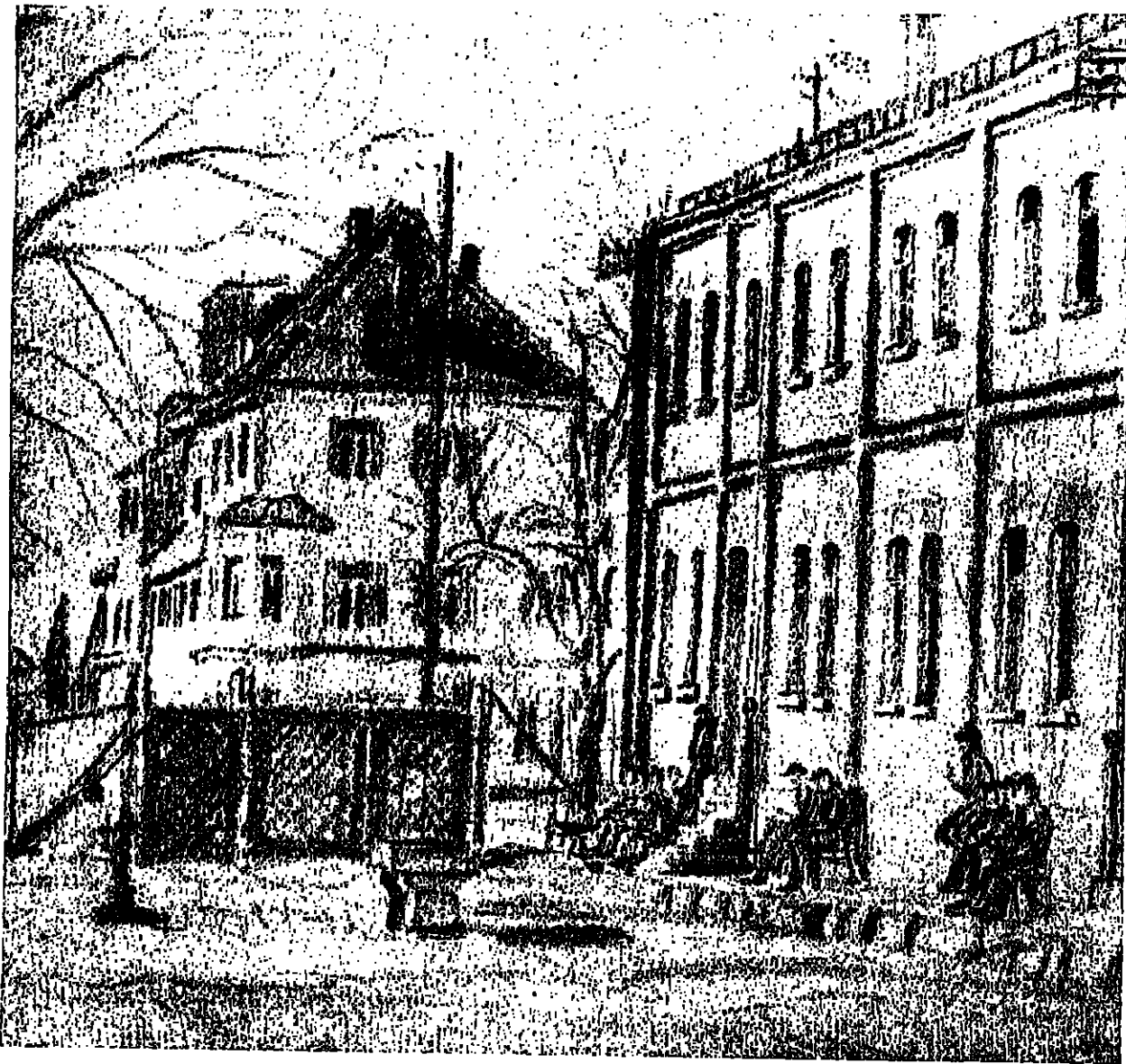
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PAGE ELEVEN

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The Kommandatur, Elchstadt camp, Bavaria, where Hacohen was kept in chains for 10 months.

THE PRISONER

Alex Berlyne / Drawings by Shimon Hacohen

READING A PRESS report that Sylvia Raphael, whose appeal against a five and a half year sentence imposed at the Lillehammer trial was dismissed this week, is occupying her time by sketching, Shimon Hacohen, a Benyamina farmer, sent her a book of drawings made while a POW in Germany during World War II.

Hacohen, who is the brother of the volatile M.K. David Hacohen, was a lieutenant in a Royal Engineers port operating unit, composed of Palestinian Jews, when he was captured at the end of the Battle of Greece in 1941. Among his 300 men were a number of German and Austrian Jews who were soon separated from the others by the Germans who proposed to deal with them as "traitors." The Senior British Officer in the POW Camp at Corinth was disinclined to intervene on their behalf until Shimon Hacohen literally forced him by threats of physical violence to take up their case with the Germans. The "traitors" were saved from Nazi vengeance.

Later, in a German *Stalag*, a different aspect of their difficult situation was seen when one of the German Jews was brought sausage and cheese by a guard. The German soldier had been at school with the POW's brother and the food was a present from the guard's mother who remembered the Jew from childhood.

Hacohen never ceased to fight for the care of the Palestinian

Jews who had been captured by the Germans in North Africa, Crete and Greece. Every three months he demanded from the representatives of the Protecting Power an exact account of each of the 1,300 men, scattered in camps throughout Germany, and insisted they get full particulars from the *Wehrmacht* HQ in Berlin. As a result of his constant badgering he managed to bring them safe and sound through the war.

He wasn't alone in his pugnacious behaviour. One of his fellow prisoners was Yitzhak Ben-Aharon. When a group of the former Histadrut Secretary-General's men were ordered to salute a *Feldwebel*, Ben-Aharon told him sharply that King's Regulations stipulated that only commissioned officers were entitled to a salute. The Nazi NCO drew his pistol and threatened them with immediate execution if they didn't obey his order. Ben-Aharon told him, "These men are not what you are used to dealing with. They are Palestinian Jews. You may succeed in killing two or three of them but the survivors will tear you limb from limb." The *Luger* was replaced in its holster and the German beat a hasty retreat.

After the Dieppe Raid the Germans chose 500 POWs including Shimon Hacohen, to be shackled, as a reprisal for what they claimed had been done to German prisoners by the Allied forces involved in the engagement. Al-

together he spent 10 months in chains but in no time had learned to pick the lock and make himself more comfortable. Caught by a guard and hauled before the Commandant, Hacohen put the blame on the quality of the German padlocks. "If you'd used good British Yale locks, they wouldn't have fallen open," he insisted. He was awarded a spell in the "cooler," which was reduced after more argument about the fancied inadequacies of German lock manufacture.

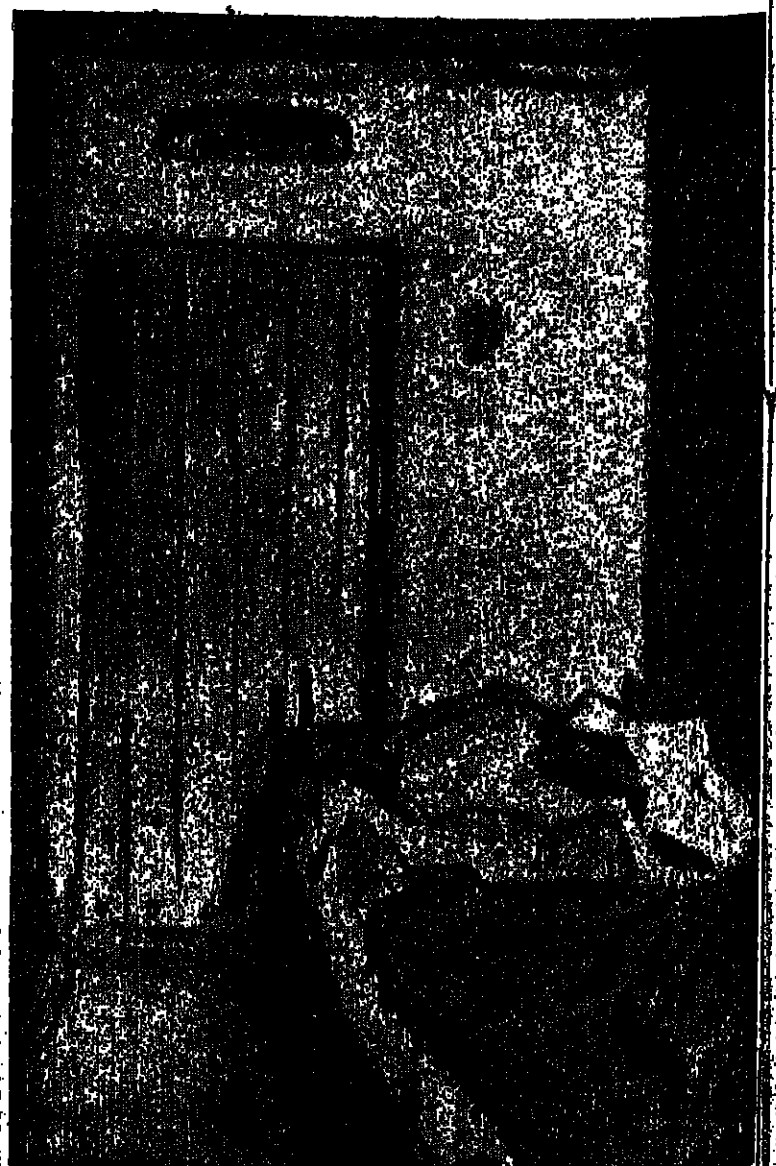
During his five years as a prisoner Hacohen made literally hundreds of drawings of camp life which he sent home with his letters to his family. In one letter to his 14-year-old daughter, Naomi, he wrote, "It is over four years since the war parted us and I am not able to guide you as a father should." He then penned some guidelines for the girl. "Love mercy, truth and justice, assist the weak and suffering, cultivate courage and cheerfulness, seek the beautiful in nature and art, try to develop a strong and self-conscious character... See that you attain the quality as well as the quantity of life and make it worth living."

THE LETTER, reproduced in his book of drawings, made an indelible impression on Sylvia Raphael in her Norwegian prison cell and she wrote back to Benyamina:

Dear Shimon Hacohen, I do not cry easily. It takes a



(Above) Hut life. Bunk at lower left, decorated with photos of his wife. He spent 10 days on bread and water, his hands tied behind his back.



Friday, April 5, 1974



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Cover picture: an 18th century Seder from a Haggadah illustrated by Moses Leib de Wolf of Trebitsch, Moravia. (Original at the Hebrew Union College Library, Cincinnati, Ohio.)

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Guests at the Seder



"We were slaves." The Ferrara Haggadah, Northern Italy, 1516.

Hadassah Bat Haim

THIS YEAR, YAACOV was determined to conduct his own Seder. He, his wife Dvora, and their two sons have lived in Israel for four years. Their first Pesach was spent at a kibbutz. The next one, too, but as guests, not as potential members; they had not fitted into collective life. Last year they were invited to Yaacov's uncle and aunt, and now that they have a proper apartment, they want the old people to come to them.

At fifteen, Yaacov, together with his father and brothers, was a partisan with the Polish resistance movement. Their mother had stayed in the ghetto with her aged parents and had died there with them, the second winter of the war, of pneumonia. Some of the Polish rebels accepted them as comrades. To many others, they were "the Jewboys trying to save their skins," and they promised that, after the Germans, other "foreign parasites" would be dealt with. They tried to stay together but could not, and at the end of the war Yaacov was alone, wounded, emaciated without hope.

He could not remain in Poland, and as soon as he was able to look after himself, he began wandering. To Czechoslovakia, to France and then to Sweden. There he was admitted to an official rehabilitation centre and later trained as a mechanic. He got a job, then a better job and began to feel like a whole person again.

This was when he met Dvora. She had been in Sweden so long she had forgotten her native Polish, but she recognized it when she overheard Yaacov speaking to a fellow-countryman at a bus stop. She spoke to him, they took the same bus and at the end of the line they were friends.

DVORA HAD ALSO forgotten her parents and remembered only the elderly couple who had found her crying in the street and taken her into their house, passing her off as their granddaughter. Piously, they educated her as a Catholic but before she could be confirmed in the faith, the war was over. A strange woman turned up, claiming that Dvora was the daughter of her murdered brother and sister-in-law. The parting was heartbreak-

ing; but the old couple wanted to do what was right, and if Dvora was indeed Jewish, she ought to be with her own people.

Her aunt accepted the offer of the Swedish Government to be their guest while they recovered their health and got back to normal. But after a month with Dvora, the woman decided that she was not her niece after all. That child must have perished with her parents, and this one was no kin of hers. So Dvora was placed in an orphanage with other homeless waifs, all Jewish or presumed to be Jewish, and wanted with them to go to Palestine.

By 1949, when it seemed that they would soon be on their way, she had graduated from high school and was working. She didn't want to leave Sweden for yet another way of life. Her landlady was like a mother to her and her lodgings were her home. She and Yaacov were married from that house in 1955. Yaacov was then foreman in a large firm. They prospered and expanded.

Two sons were born, and Yaacov had them circumcised by a doctor. He explained to Dvora that, though they were remote from Judaism, he felt the rite to be a mark of respect towards his dead parents. Dvora had no objections; neither the Catholicism of her childhood nor her later Jewish instruction had made much impression; she wanted whatever Yaacov wanted.

It was in 1967 that Yaacov became suddenly aware that the survival of the Jewish people did in fact mean something to him. He fired his wife and boys with his own enthusiasm, and they made up their minds to come to Israel. Yaacov had known, ever since he started to try to find out the fate of his father and brothers, that he had an uncle in Tel Aviv. Correspondence flew back and forth. It took a long time and much effort, but they finally arrived here and went to a kibbutz. That experiment failed, mainly because of Dvora. In trying to make up to her boys for her own deprived childhood, she hovered round them like an anxious hen. The idea of anyone else being responsible for even part of their development was unthinkable.

There are to be other guests at the Seder. A neighbour, veteran of four of Israel's wars, is an Irishman, with no trace — as far as he knows — of any Jewish blood

in his veins. He claims that the Jews and the Irish have a natural affinity. Nobody checked his religion when he discharged himself from the British army in 1948, bringing with him a number of items of great value to the Hagana, for whom he became an instructor. He married his Jewish wife at the British Consulate. It was possible in those days.

Their two sons, now in the army, have no doubt of their identity, though their Irish grandmother visits them from time to time and dutifully goes to Mass in the nearest Catholic church. She always goes home loaded with rosaries and bottles of holy water for her friends and the priest, who honours her connection with the Holy Land.

The other mixed couple at the table are going to have more difficulty with their children, though they don't know it yet. Although Hannah has learned all the mitzvot and is probably more knowledgeable about kashrut than anyone in the company, her conversion was undertaken by a Reform rabbi; so their small daughter may one day have to go abroad to get married, and their eleven-year-old son will not be able to take part in a minyan when he turns thirteen, though no doubt he will be called up for military service. Of course, if they get to feel too much like outcasts, they can always get themselves legally converted, or even go back to America.

THE LAST FAMILY at the table provide an exotic contrast even to the "best" clothes that everyone has put on. The two women and the two teenage girls are dressed in bright embroidered saris, their dark skins glowing against the vivid silks. White skull caps on the heads of the father and young son bring out the sparkle in their deep brown eyes. They love Pesach, as they do all festivals, and as a contribution to the feast they have brought a spiced, gingery dessert popular in their family for generations.

They are farmers, skilled, industrious and devoted. Their joy at being united with their own people is tempered by their understanding that some of their people regard them as impure and will not admit them to full membership. Cut off from the main body of Jewish thought for more than a thousand years, striving hard to keep the commandments brought by Moses from Mount Sinai, calling themselves "Sons of Israel" in a community that at best tolerated them with curiosity, they waited for the miracle that would restore the Land to the chosen people. And when it came, and they gathered their folk and left the homes that had sheltered them for centuries, they found, not the expected arms opening to welcome the returning exiles, but suspicious inquiries to find out if they had kept all the rules, even those of whose existence they were ignorant. Since then, if a little grudgingly, they have been admitted into the fold.

Finally, there are the two Russian girls, in advance, they hope, of their mother and father. The Passover story is as new to them as the latest novel. Every prayer, every gesture of ritual, every reference to divine intervention is to them as fantastic as a fairy story. They are Jews, they know; it was written on their documents. But it is still hard for them to grasp their connection with the present assembly.

All the brothers Yaacov not one bit. He is at home. These are his guests. A bit squashed perhaps, but all with room enough for the wine glass, the matza and the Haggadah in various languages besides Hebrew. He beams around, leans on his cushions, resumes his discourse in his faltering Hebrew. "We were slaves in Egypt and the Lord our God brought us forth..."

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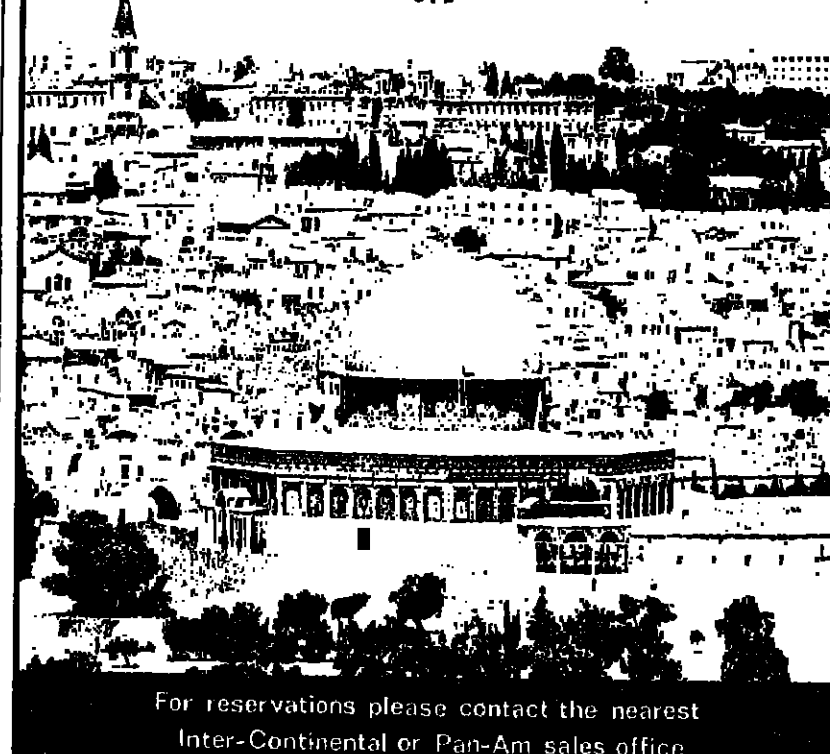


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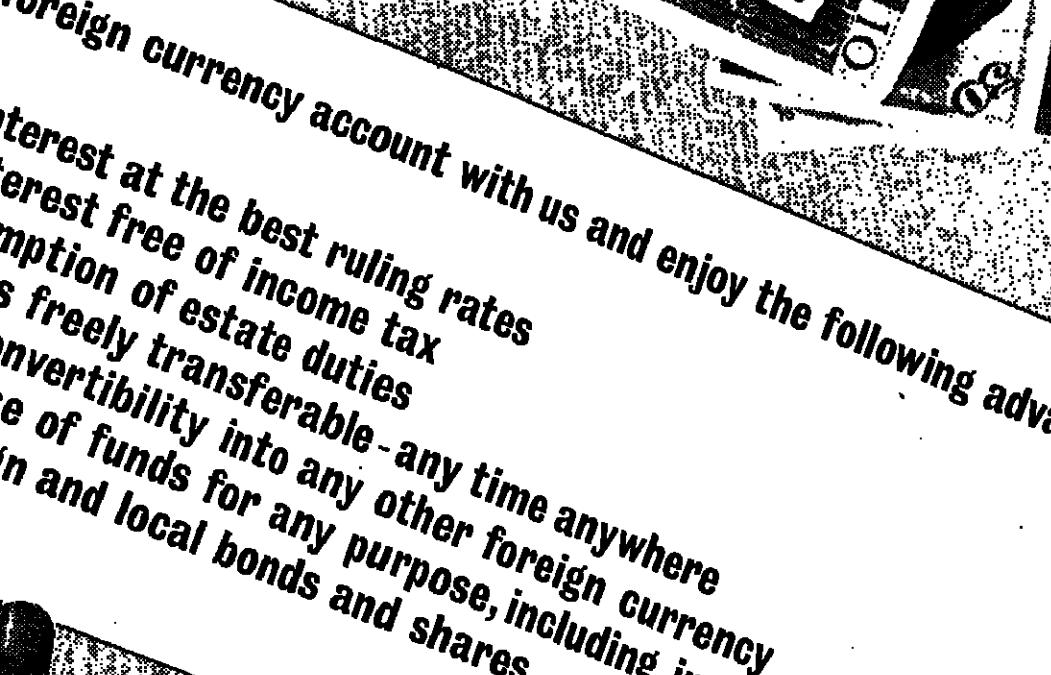
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PESSAH IN OLD SAFED

Why was Pessah in Old Safed different from Pessah anywhere else in Eretz Yisrael? SHOSHANA HALEVI, who was born and brought up there, recalls some of the unique features of the celebration of the festival of freedom in this Upper Galilee town.



THERE IS NOT a town in all Eretz Yisrael that can touch Old Safed, either for the matchless grandeur of its natural scenery or for the air of mystery which envelops it on all sides. Clambering morning after Purim, I remember, our entire family would move out to another apartment, rented for just one month. Meantime, our own home would be made ready for Pessah.

A hargerber of Pessah was the groups of Arabs who would appear in Safed's winding streets, wearing at the top of their heads a turban of many colors, red and Arabic, "Weissen keitum. Imbayayad... Inhas" (meaning a kitchenware whitened... whitening copper ware...). This was the signal for mothers to rush in and fetch their children and copper pots and pans for the Arabs to

An extraordinary marriage of opposites, Old Safed was reflected in the divided souls of its Jewish people. Like their own houses, hewn into the mountain, climbing stairlike, row upon serried row, opening out in front, with breath-taking boldness, into the infinity of space, but shuttered from behind by darkened chambers and tenebrous vaults, so the Jews of Safed, a strapping, vigorous breed, were drawn at once inward and outward, submitting as readily to the allure of mystical visions as to the craving for a full enjoyment of life.

The traditional Jewish holidays somehow failed to satisfy the Safedites' *joie de vivre*; so they went ahead and invented a number of nature-holidays of their own, the like of which were not known anywhere else in the country. One of the most splendid of these special Safed holidays was the *kukhlie-bonder* — an inexplicable name of unknown origin — which used to be celebrated on the day following the last day of the week.

It was the *kukhlie* — daubing the joins of the floor tiles the same azure blue, making sure that the lines were painted exactly straight and all of equal width. The same heavenly colour was also applied to the stone paving in front of the house, after it had been scrubbed spotlessly clean. The housewives' chores would only be done when the entire apartment looked more like some fairyland castle bathed in blinding light and soothing hues.

Time flew, and the day of the festival drew near. The kitchenware was made kosher for Pes-

PREPARATIONS for Pessah were long and arduous. The

was now ready to receive the fresh water of the well we called *Ayn Alafiya*.

This is where we little girls first came prominently into the Pessah picture. We would be sent out to draw water from the well into smaller jars, which we carried on our heads, balanced on a *boigel* — a large kerchief rolled into a ring, in the manner of Arab peasant women. Thus we would walk to the well and back until the *tanafe* was filled with enough water for the eight days of Pessah.

RISE ON THE morning of Seder day, we would be greeted by the sweet smell of Mama's delicious cooking — a lamb roasted with potatoes. This was to be served before midday, and there were to be no more meals until the Seder. Boolis, the Arab peasant woman from the village of Ayn Zeitim, had by now prepared the huge tub in which we were to be scrubbed and washed and rendered fit to be escorted back to our refurbished home in our brand-new holiday clothes and shoes. When we had left the *hometa* apartment, Boolis would lock it up, taking the keys with her to Ayn Zeitim.

During the Passah holiday
Safed as I remember it seemed
to turn into a living legend. The
clean town's winding, poetic
streets reflected a heavenly glow.
Man and nature joined in cel-
ebrating the festival of freedom:
the verdant fields brimming with
iridescent flowers, the warm
spring sun shining throughout the
day and the full moon at night,
floating in a sea of twinkling
stars. But by far the most mem-
orable were those cool, soft Safed
breezes, whuffling among the moun-
tains, humming a friendly Passah
tune.

We entertained our Moslem
friends in our homes, and always,
before they left, we handed them

a gift of a packet of matzo and some almonds and dates, wrapped up in a large bundle. On the night that Pessah ended, they met us in kind. With an eagerness appropriate to the imminent arrival of the Messiah himself, we kids would be watching through the windows for the first stars to appear in the sky, which was the time the messengers of our Moslem friends started apricot jam known as *kamamartin* and recognizable by the flies bedded in it, the pistachio nuts called *fustuk shani*, and Egyptian *mastik*, and cookies and crackers and sugared almonds of many hues to mention but a few; and under the tables there were bottles for cooling bottles of soda-water with glass stoppers and keeping the fresh lettuce crisp.

approaching, each one carrying a tray. These trays held a *soupya*, a large round silver or copper tray, full of truly royal delicacies. In the middle, a deep bowl overflowing with luscious yogurt, surrounded by plates and jars containing such glorious treats as pungent honey, tasty butter and cheeses, and black olives, freshly-picked and washed in olive oil. On onion and lettuce, and above all — warm, sweet-smelling *pitras* — just out of the oven.

One *sensé* followed another in quick succession, and we were hard put to it to decide which plate or jar to try first. We ate them all, more than once, and still have enough left over for the following day of *halibut-bonder*, *Séné's* unique holiday from time immemorial.

ALTHOUGH ITS MEANING and origin are lost in the mists of history, the *hakkio-bonder* is very much a part of today's *Mimuna*. At the break of dawn on the day after Pessah, Jews as well as Arabs assembled in the main street, the famous *hauz*, and line its full length with rows of tables reaching out of town. Colourful cloths were spread

On the tables, and on the cloths
would be laid some of the daintiest
dishes this side of Paradise:—
varieties of sweets, Turkish
delight of almonds, kumkum coffee-
apples impaled on little sticks,
white and yellow kumkum apples
sugared in red or white or violet-
blue, thin strips of the dried

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WEIDENFELD COLOUR GUIDES TO ISRAEL: Jerusalem, Judea and Samaria by Sylvia Mann, photography by David Harris, 240 pp.; Galilee and Golan by Hadasah Bat Haim, photography by Roy Brody, 200pp.; The Negev and Sinai by Rinna Samuel, photography by Werner Braun, 208 pp.; Tel Aviv and Environs by Mendel Kohansky, photography by Elliot Faye, 200 pp. (IL10) each. Weidenfeld and Nicolson Jerusalem together with Steimatzky.

BAEDEKER'S JERUSALEM AND SURROUNDINGS 1876. Reprinted by Carta, Jerusalem. 139 pp. IL24.

Moshe Kohn

THE PAST AUTUMN and winter were heavy ones for Israel — militarily, psychologically, spiritually, politically, and meteorologically. There is considerable heaviness, still, as spring enters. It is therefore a special pleasure to have these beautifully produced books with their message of memory, hope and love — all three together comprising a rich capsule of the message of Eretz Yisrael and its people. One of the books, a reprint of the Jerusalem section of Baedeker's "Palestine & Syria," is a classic, and the others will surely become classics. And the present, prospective and past visitor to our country will do well to invest IL75.75 or their equivalent in acquiring all of them.

The Jerusalem, Tel Aviv and Galilee volumes of the Weidenfeld Colour Guides are each written by residents of those areas. The author of the Negev volume, Rinna Samuel, who is also General Editor of the whole series, is a resident of Rehovot, but this volume, too, is written as though by an old Negev hand, with the same love of and feel for the area with which the others are written.

THE WEIDENFELD Guides are not conventional guidebooks, with detailed, mapped out routes to follow. They are, rather, travelogues in the best sense of the word. They can and should be read before, during and after your tour, to give you a sense of the history — human and natural — and soul of the places. The beautiful photographs — both colour and black-and-white — are also not standard travel pictures, but intimate glimpses of that history and soul. Another splendid achievement for Weidenfeld and Nicolson Jerusalem.

For your tour of Jerusalem and then for a vivid recollection of that tour, you ought to equip yourself, in addition to the Weidenfeld Colour Guide, with the Shamis-Shalem Guide and the Baedeker.

The Shamis-Shalem guide lacks none of the knowledge and love that Sylvia Mann's Weidenfeld Colour Guide possesses. However, it is more structured along conventional guidebook lines and therefore more useful to you as you walk through the city, telling you, systematically as it does, exactly where to turn and describing exactly what you are looking at at each turn. An integral and equally beautiful part of the guide are the many dozens of drawings by Brian Lalor, painter and architect who is Architect of the Temple Wall excavations in Jerusalem, working on reconstructions of buildings from the first century B.C.E. to the 18th century C.E. A splendid first for the team that produced this book.

The Baedeker should be read before and after your tour of Jerusalem, providing, as it does, a century-old backdrop to what you are seeing with the help of the Mann and Shamis-Shalem guides. It is especially fascinating to see what some of the sites looked like a century ago, in the drawings, diagrams and maps reproduced here from Wilson's "Picturesque Palestine, Sinai and Egypt" (London, 1880).

YOU WILL be happy to know, according to Baedeker, that "all municipal taxes throughout the Turkish empire having been abolished in 1874, there is now no examination of luggage at the gates of the city." There are also several hospices. There are also several hospices. There are also several hospices. There are also several hospices.

Carta has released the Baedeker by permission of Karl Baedeker, of Freiburg, Germany, present head of the famous guidebook firm and great-grandson (and namesake) of its founder. Another splendid achievement for Carta.

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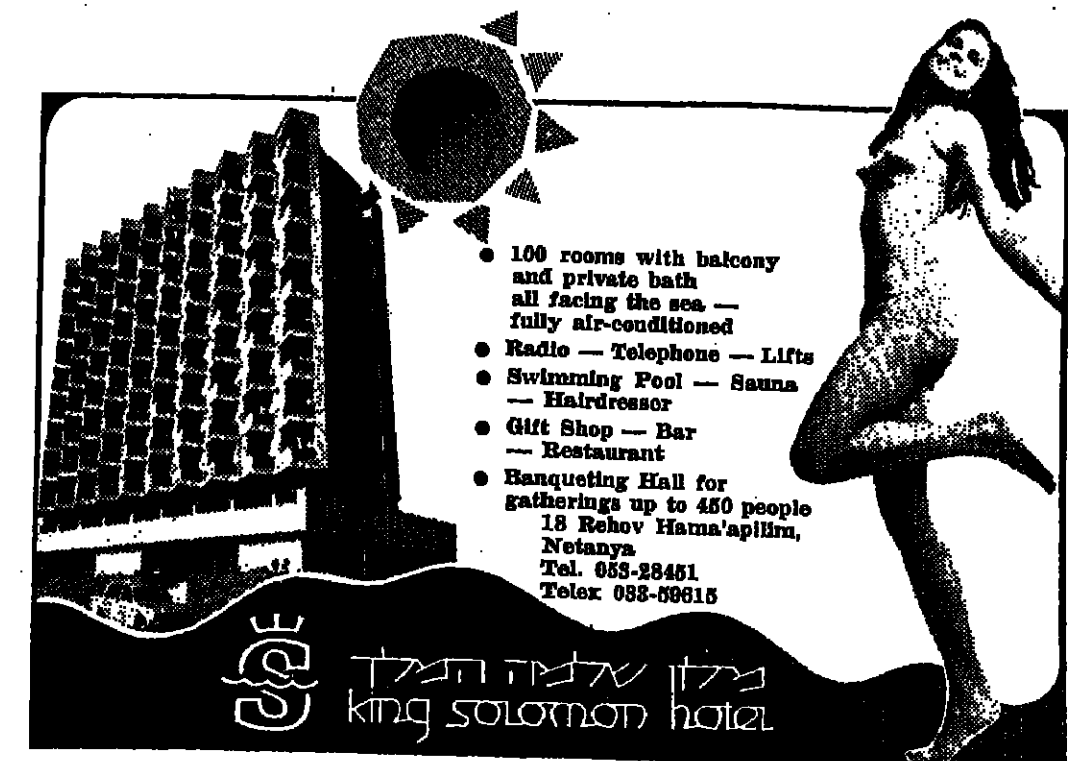
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FRIDAY, APRIL 5, 1974

THE JERUSALEM POST PESSAH AND TOURISM SUPPLEMENT

PAGE NINE

בכרזת מן הארץ

SOMETHING NEW ON THE ROOF OF AMERICA HOUSE

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"Gathering of the Manna in the Desert," oil painting by the 15th century Flemish painter Dieric Bouts.

TIME AND PESSAH

"This month is yours..." (Ex. 12:2). Rabbi Yehoshua ben Levi said: This may be compared to the king who has a cloak, and when his son reaches maturity the king tells him: "Until now this cloak has been mine; now the time has come for you to possess it." In like manner, until now God had proclaimed the new month and faced the leap years; now that the Children of Israel had attained maturity (i.e., were about to leave Egyptian bondage and become a people), He said to them: "Until now I reckoned the months and the years; now I am handing them over to you."

Midrash Tanhuma Hayashan, Bo

He who ignores time walks in darkness; he who seeks to plumb the meaning of time — a great light will shine on him.

Moshe Ibn Ezra, "Shirat Yisrael"

EVERYBODY reading this, I think, has premises about time, including that "tomorrow," "yesterday," "11:15 a.m.," "last year," "next month," etc. exist in, and have essentially the same meaning and importance in, all languages and cultures. Well, the Navajo Indians of America, have none of these words or concepts. When a traditional (i.e., non-Westernized) Navajo knowing some English tells you "yesterday," he may mean what you understand as yesterday, but he may also be referring to any time at all in the past that was before the sun rose that morning; the same goes for his "last year." The only way you can know exactly what time he is talking about is if he orientates himself and you on some memorable event that you also know of — if he tells you, for example, "the time

Moshe Kohn

of the big campfire at Window Rock."

From this almost total indifference to time, we pass through a varied range of notions — the concern with being "on time" (plus a margin of 15 minutes, "academic time"), "leisure time," "time off" (but who decides which time is "on"?); Israel's "two minutes" (which can mean two of nearly any time-span convenient to the speaker); the Arabs' *bukra* and the Latin Americans' *manana* (both meaning "tomorrow" but not necessarily); Ephraim Kishon's "a couple of yesterdays ago" — to the traditional Jewish virtual obsession with time, a sacred obsession: time as something God gave to humanity (through the Jews) to harness, organize, sanctify; indeed, according to the Bible, God's first gift to — rather, His first intimation of what we refer to as — civilization. For in Gen. 1:14 we read, of the fourth day of Creation: "And God said: Let there be lights in the firmament of Heaven... as signs for the set-times... (or festivals), and for days, and for years." This is the first time that the Biblical account of Creation tells us of God creating anything as a "sign" — an abstraction which must be comprehended by an intelligence that is capable of abstracting and translating into concrete reality. "Signs for the set-times" — signs to be seen and understood by whom? Times to be "set" by whom and for what purpose? Days and years to be measured and counted by whom and for what purpose?

The next time the Bible treats the subject of time is just before the Exodus. In Egypt, after the ninth plague, God tells Moses that one more plague is coming, after which Pharaoh will not merely permit the Jews to leave Egypt but will drive them out (Ex. 11:1). Then, before giving detailed instructions as to what Moses and the Jews are to do in preparation for their departure, God said to Moses in the land of Egypt: "This month is your beginning of months; it shall be the first of the months of the year for you" (Ex. 12:1-2).

"THIS MONTH IS YOURS..." Again and again the Bible speaks of the "set-times" as something God has given Man to organize. These are God's set-times (or festivals), the sacred assemblies which you shall proclaim at their due time (Lev. 23:4). "These are God's set-times which you shall proclaim as sacred assemblies" (Lev. 23:37). "On your festival days and at your set-times and on your New Moon day" (Num. 10:10). "...your New Moon days and your festivals" (Is. 1:14).

For the Talmudic Sages, the Biblical formulation — God handing over the setting of the times to "you" — is no coincidence, no mere manner of speaking. The Midrash Exodus Rabba ch. 15, Sages offer no fewer than 26 comments on Ex. 12:2: "This month is yours..." Here are two: ■ The Ministering Angels asked God: "Master of the set-times..." God said: "You and I agree to whatever Israel decides about fixing the leap-years." God reminded them of what He had told Israel: "These are God's set-times which you shall proclaim" (Lev. 23, 37) — "you"

whenever you set them, those are the only set-times I have." And the Blessed Holy One said to Israel: "Formerly I controlled the new month? According to the hands; whatever you say goes; I accept your rulings as to which years shall be declared leap-years."

■ Which blessing is one required to say upon seeing the moon just when Israel is proclaiming the new month? According to some: "Blessed is He Who renews the months." According to others: "Blessed is He Who sanctifies the months." But others say that the blessing should be: "Blessed is He Who sanctifies Israel" for unless Israel proclaims and sanctifies the new month, nothing has been sanctified.

This is only a tiny sampling of the preoccupation of the Jewish scholars, philosophers, rabbis down the ages with the different aspects — legal, philosophical, mystical, historiographical — of time, its measurement, control and sanctification, and especially of the moon and its cycles.

THE JEWS, of course, are not the only nation or religion (here we might remind ourselves that one of our "peculiarities" is in being the only nation-religion of significance in world history) whose time is measured solely or primarily by the moon. The Jewish calendar year is essentially a lunar year. However, if it were exclusively lunar, as the Moslem year is — there would be a serious problem. The lunar year is one of 12 months of 29-30 days each, totalling about 354 days — i.e., about 11 days short of the solar year. The Bible declares Passover to be "the set-time in the Spring-month" (Ex. 23, 15; 34, 18), and the other two pilgrimage festivals, Shavuot and Sukkot, must also fall in particular seasons linked to the solar-agricultural cycle. But in an exclusively lunar calendar, these three festivals would fall 11 days earlier each year, gradually moving back around the calendar, eventually falling in other than their own set seasons. According to a system worked out by our ancestors in antiquity — we know the system, but not how they arrived at it — the lunar and solar calendars were adjusted in a 19-year cycle, with a leap-year — containing an added month, the Second Adar, just before the Passover "Spring-month" — in the third, sixth, eighth, eleventh, seventeenth and nineteenth year of each cycle.

Many explanations are offered for the dominance of the moon in some cultures and of the sun in others. For the Jews, the Talmudic Sages suggest that God made us "set" our times by the moon in order to set us apart from the sun-worshipping pagans among whom we lived at the time our nation-religion was being formed. It is an interesting coincidence — perhaps no coincidence at all — that sun-worship was one of the "abominations of Egypt" from which our ancestors went forth to "their" month, the Spring-month, the Passover month, the national-liberation month.

It is also interesting to note that whereas God "gives" us this "gift" of the moon on our emergence to freedom, at the outset of our march to peoplehood, there is no mention of months in the account of the fourth day of Creation only: "Let there be lights in the firmament of heaven to distinguish day from night; they shall serve as signs for the set-times, and for days, and for years... the greater light to dominate the day and the lesser light to dominate the night, and the stars..."

■ ANOTHER PROBLEM the Jewish sages had to face in fixing the calendar was that of preventing Yom Kippur, "a sabbath of complete rest" (Lev. 16, 31; 23, 32), from falling on Friday or Sunday, the day before and the day after the weekly "Sabbath of complete rest" (Ex. 31, 15 etc.). Two consecutive days of "sabbath of complete rest" were considered an impossible and confusing hardship not to be imposed on the community, notwithstanding that the Bible specifies about the timing of Yom Kippur only that it shall fall on the tenth day of the seventh month. That is why the lengths of some months vary: Nissan, Sivan, Av, Tishri and Shvat always have 30 days; Iyar, Tammuz, Elul, Tvet and Adar II always have 29; but Heshvan, Kislev and Adar I sometimes have 29, sometimes 30.

The full story of how our ancestors in antiquity proclaimed, sanctified and celebrated the new months and fixed the leap-years, and of the different problems that attended the process — both internal problems and those that arose between our ancestors and their external enemies — is a fascinating and colourful legal-socio-cultural-political-philosophical-historiographical saga which there is no space to tell here. Be that as it may, it is clear that historical Judaism is very concerned with time and its uses: with sanctifying time and turning it into a tool for our own sanctification; with enriching time so that it may enrich us — spiritually and aesthetically; to master and harness time and put it to human use so that it may humanize instead of driving us. Historical Judaism does not know the term or concept, "pass the time," and certainly not "kill time."

IF ALL THIS seems obvious, it was not obvious in antiquity and still is not obvious to vast segments of 20th-century humanity — and not only in totalitarian or so-called "primitive" societies — for whom the only division of time is between one sunrise and the next, one long period of toil followed by a shorter period of sleep, during which many of them do not even know of anything better to dream about. In this connection, there is that previously mentioned gift that we received on our departure from Egyptian bondage some 33 centuries ago, one whose revolutionary nature has been remarked upon extensively even by many non-Jewish social thinkers: the once-every-seventh-day "Sabbath of complete rest."

The first time "Sabbath" — "Shabbat" — appears in the Bible is in Ex. 16, 23, in connection with the story of the manna shortly after the Israelites had safely crossed the Red Sea to freedom. But the Talmudic Sages, with their unique exegesis, in commenting on Ex. 2, 11: "When Moses was grown up, he went out to his kinsmen and saw their toil," find the following (in Midrash Exodus Rabbah 1, 28): "Moses saw that they had no respite. So he went to Pharaoh and said to him: 'These are your slaves, and if you do not let them rest at least one day a week, they will die on you.' Pharaoh replied: 'Very well, go and do with them as you say.' So Moses went and instituted the Sabbath day for them to rest."

If this interpretation is correct — and there is evidence to indicate that, in it, the Talmudic Sages were reflecting an old tradition about the origin of the weekly "Sabbath of complete rest" — then it would seem that the first two major steps our ancestors took towards national liberation — observing a weekly day of rest and taking over the "management" of the months — were the steps of personal, individual liberation from the bondage of time and seizing control of time.

Soon afterwards, on their march through the Wilderness to inherit the Land, they were also commanded to mark, upon settling the Land, a year-long "Sabbath" every seventh year, and then, after seven such Sabbaths, a Jubilee Year in which they were to "proclaim liberty throughout the land for all its inhabitants" (Lev. 25, 10).

ISRAEL

OCTOBER 73

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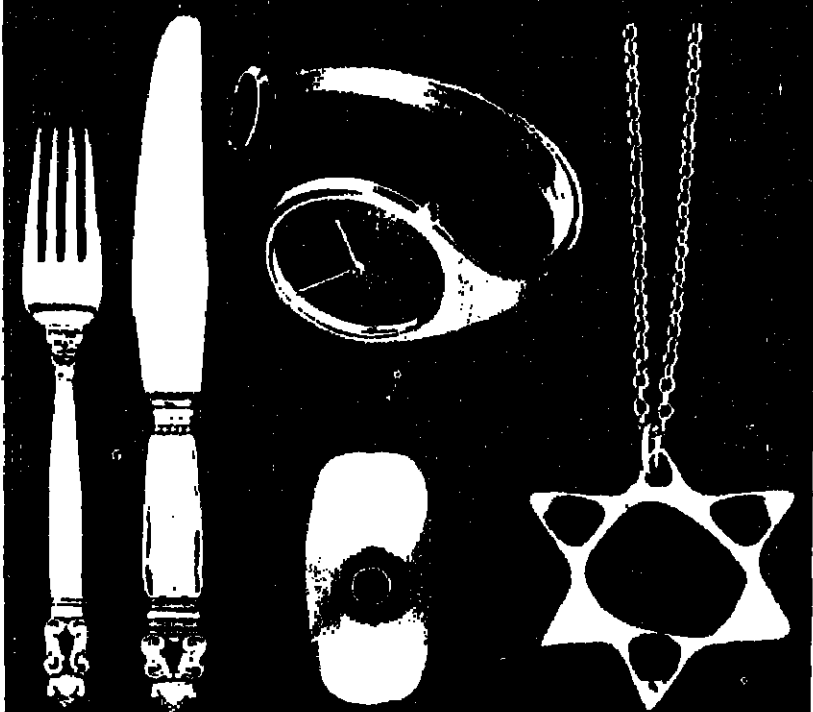
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(from the "Bazak" Tourist Guide, classifying the restaurants).

One of the few restaurants in Israel where one can speak of Haute Cuisine — and rightfully so.

Since it moved premises to this quiet old residential quarter, the restaurant has gained in stature and atmosphere. Situated in the ground floor of an old house it welcomes its patrons like visitors to a private dinner-party in a patrician home. The red carpeting and velvet wall-papering, cut glass appliques and chandeliers, crystal glassware, silver cutlery, discreet musical background, all contribute to turn a gourmet meal into a total culinary experience.

French sauces, souffles and flambés for the appetizers, main dishes and desserts are abundantly displayed in the menu. Salad and flambés — in all their flaming glory — are prepared next to the guests' tables.

For entrées we relish a Shrimp Soufflé "Regence" and "Terrine de paté du Chef" — both superlative.

As main dishes — we had a good Sea Salmon with a "Sauce Beurre" and a Flambé Pepper Steak — prepared at the table by the owner-chef Mr. Benat — which deserves a "nec plus ultra" citation.

To crown it all — Flambé Apples Josephine and a Soufflé of Strawberries Rothschild. The whole gastronomic experience was appropriately enhanced by a Rose of Carmel.

A footnote (in French) on the menu expresses succinctly Mr. Benat's cooking philosophy. "A good meal cannot be improvised, it has to be prepared..." Well worth the indulgence.

Chef Benat has been awarded these medals:

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Tourism on the upswing

George Leonof

THE COMPARATIVELY rapid recovery of tourism to Israel after the October War was only possible because of the considerable efforts made by the Ministry of Tourism.

"We realized as early as last November that we would have to put in a great deal of work both in Israel and abroad if the negative effects of the war were to be countered," said the Minister of Tourism, Moshe Kol, in an interview with *The Jerusalem Post*. "We therefore requested, and were granted, a supplementary budget allocation of about IL4m."

"Since then in cooperation with El Al, we have launched intensified publicity campaigns in the foreign press and other media. We have also dispatched representatives to various countries to work with Jewish communal organizations and with travel agents generally with a view to encouraging travel to Israel. Efforts were also redoubled to draw international congresses and conventions to the country. Our people did a great job," he added.

He said the results "speak for themselves." By February, the number of foreign tourists was only some three per cent behind the corresponding figure in 1972 — 37,800 against 39,000. The provisional total for the first three weeks of March tips the 43,000 mark, almost identical to that of the previous year.

Mr. Kol stressed that this year Israel has to offset the adverse effects on tourism not only of the October hostilities, but of the energy crisis and the rising cost of air travel.

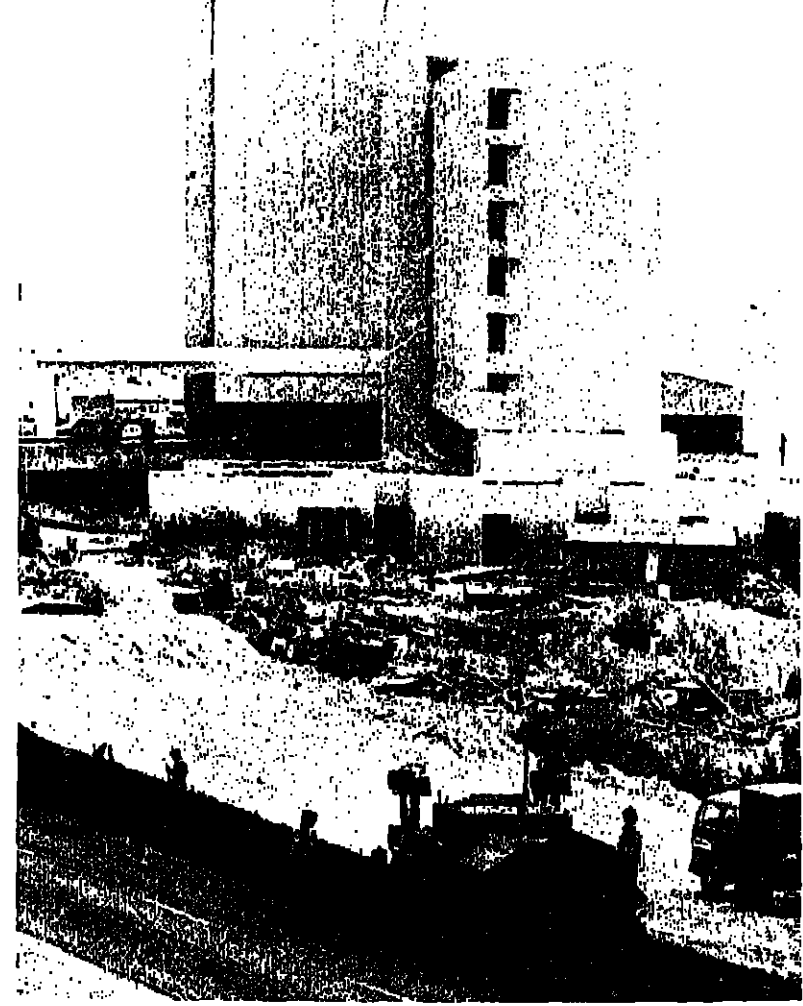
"This does not mean that our Ministry expects a halt in the growth of tourism to this country," Mr. Kol stressed. "But it would be realistic to lower estimates of the expected growth rate from the previous 10 to 12 per cent by a couple of points. I am convinced that Jewish tourism will return to its previous dimensions and continue to grow. Even today, this is true of all countries except the U.S."

THE MINISTER pointed to the increasing importance of Christian tourism — which did not stop for a single day, even during the fighting. Pilgrims and other Christian tourists today comprise approximately 45 per cent of the overall total — obviously an important factor. This fully bears out my conviction years ago that tourism is not a temporary manifestation in Israel but a permanent and increasingly significant factor in our economy.

Mr. Kol said that immediately after the war, the Ministry realized that it must not only explore all avenues useful for the promotion of tourism, but must ensure that the Israeli tourist industry did not begin to deteriorate as a result of the slowdown in business and resultant pessimism. It was of vital importance that the industry's standards be not just maintained, but improved wherever possible.

"To this end we are investing very respectable sums in professional schools and manpower training courses," he noted.

"With regard to the financial deficit of businesses in various branches of the industry as a result of the war, we have estimated it so far as about IL45m. To relieve this distress the Government's Emergency Economic Committee recently recommended that IL51.2m. be allocated for loans to the industry, and a further IL20m. for incentives, pub-



The Pan-American, one of three new hotels on the Dead Sea Shore.

licity, sales and marketing abroad. The loans are on easy terms and at reduced rates of interest. They will be available to hotels, stores and restaurants catering for tourists, and to tourist agencies."

Mr. Kol disclosed that his Ministry had just concluded an agreement with the Bank of Israel under which funds have been made available for additional loans to hotels requiring more working capital. Two funds, totalling IL22.5m, have been established. The first of IL17.5m, will be for loans which will be available from May 1 to April 30, 1975, at 11 per cent interest. The second fund, comprising IL5m, will provide loans at 16.5 per cent interest p.a. for an average period of six months.

"It was also decided that new hotels, which were not open for business in 1973, will be granted loans for working capital on the basis of the average income of comparable hotels last year," the Minister added.

In addition to these loans there will be a significant increase in incentive payments to hotels — 47.5 agorot per dollar of income compared to the 26.5 agorot paid last year. Mr. Kol estimated that some IL45m. will be paid out in such incentives during the 1974/5 fiscal year.

IN VIEW OF the present situation in world tourism, said Mr. Kol, the Ministry was continuing to suspend consideration of applications for new hotel construction. There are already 19,000 tourist-standard hotel rooms in the country, and the number is to increase by up to 3,000 rooms by the end of the current year. He expressed the hope that builders whose plans have already been approved will voluntarily postpone construction work for at least a year, in the course of which the future prospects of the industry should become clearer.

"The immediate prospects, however, are bright," he said. "Advance booking for Passover and for Easter, which follows right on its heels, averages 80 per cent over the country as a whole, and there isn't a hotel room to be had in Eilat, the Dead Sea area, Herzliya or Netanya. El Al and foreign airline operators laid on more than 80 extra flights for the week before Passover, and 15 cruise ships were due to dock in Haifa during this period with a total of 8,000 passengers on board."

MR. KOL ADDED that there are also encouraging reports concerning international conventions — of which 100 will be held in Israel this year, compared with 70 in 1973. Moreover, European countries are showing increasing interest in the Dead Sea and Tiberias — particularly in the healing qualities of the Dead Sea mineral baths.

"The Dead Sea today has three good hotels — the excellent new Pan American, the Ein Boket and the Ganei Shulamit, — and on the way to completion there is already a need for it, because scores of people coming for mineral baths are today putting up at nearby Arad," the Minister pointed out. "As for the Ein Gedi guest house, it is booked up a year ahead."

He pointed out that after the Knesset passed the Spa Authorities Law last year, Israel began to intensify the promotion of the health facilities available at the Dead Sea and in Tiberias. The campaign was meeting with special success in Germany, Holland, Sweden and Austria, and a German group was investing in the development of Hamei Tveria — the Tiberias hot springs.

"We can already provide facilities of a high international standard in our baths in both places," he declared.

WHATEVER THE SOURCE of last week's Egyptian press reports about Israel's readiness to quit Sinai, it will not be found in the desert peninsula. There, all evidence points to accelerated implementation of plans to develop the eastern coast into an all-season, but predominantly winter, holiday centre.

The pace is being set by official institutions — the Ministry of Tourism, South Sinai Command, the Nature Reserves Authority. But private enterprise is also extensively involved.

Those who were last in Sharm e-Sheikh before the October War will find Na'ama Bay dominated by what at first sight looks like an incongruous extravaganza — a broad, paved promenade stretches two kilometres, seemingly into nowhere but in fact skirting the bay some 30 metres from the water's edge. It's entire length is to be lit up by tall lampposts set at 20-metre intervals. The Tourism Ministry allocated IL6m. for the boardwalk. It may ultimately cost somewhat more, and the Ministry considers the outlay well spent, "because you're not going to attract serious investors, local or foreign, to put up money in a completely bare, out-of-the-way stretch of sand without some indication that the authorities themselves are serious about development plans."

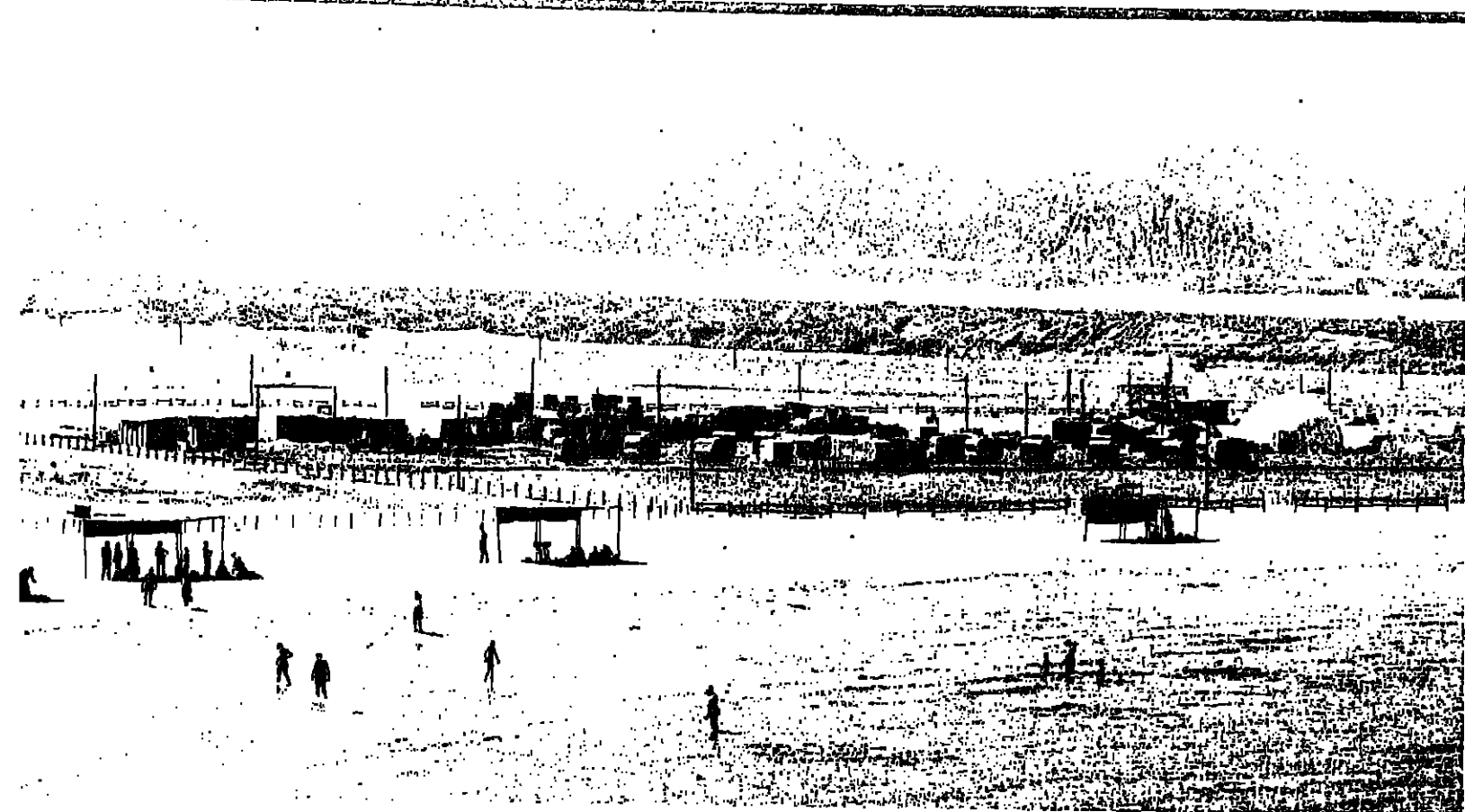
THE CLAL GROUP, rated Israel's largest holding company, is proceeding with construction of a IL6m. pleasure resort. Last month Clal Tourist & Leisure Enterprises signalled renewal of work on a four-storey hotel scheduled for completion by the end of the year, when the 30-gloo Hotel Sharm, purchased from Egged before the October War, will proudly wear a modern, concrete, 100-room annex overlooking Na'ama Bay's still unspoilt beauty.

When the complex is finished, by the summer of 1975, it will also boast a modern aquatic sports centre, for which the bay's technicolour coral reefs and fish provide a rare setting, and a night club — which would probably be happier in Tel Aviv. The planners have envisaged the sports centre in line with international standards, including advanced pressurized equipment, fishing, water skiing and professional instruction. It is a measure of Sharm's rate of growth that the elaborate centre, when completed, will not be the first in Na'ama.

ACROSS THE BAY, a Swiss investor and water sports enthusiast, named Hagenschmidt, known in the trade as the inventor of a housing for underwater cameras, has already built a squat, single-storey diving club. The square clubhouse will be the only private institution in Israel with its own decompression chamber for deep divers. It will be open to the public, at least at first, but may later be restricted to members. Beginners and amateurs need not shy away from the professional atmosphere and will also find such elementary appurtenances of the sport for rental as masks and snorkels.

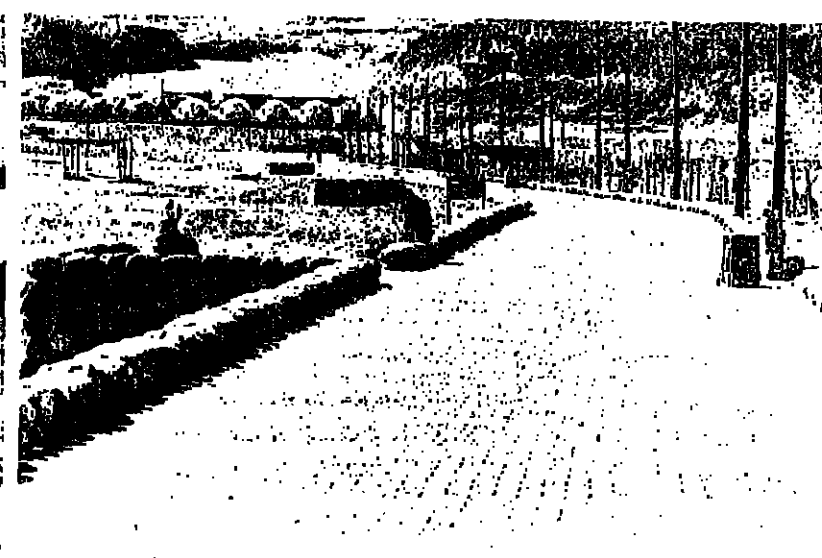
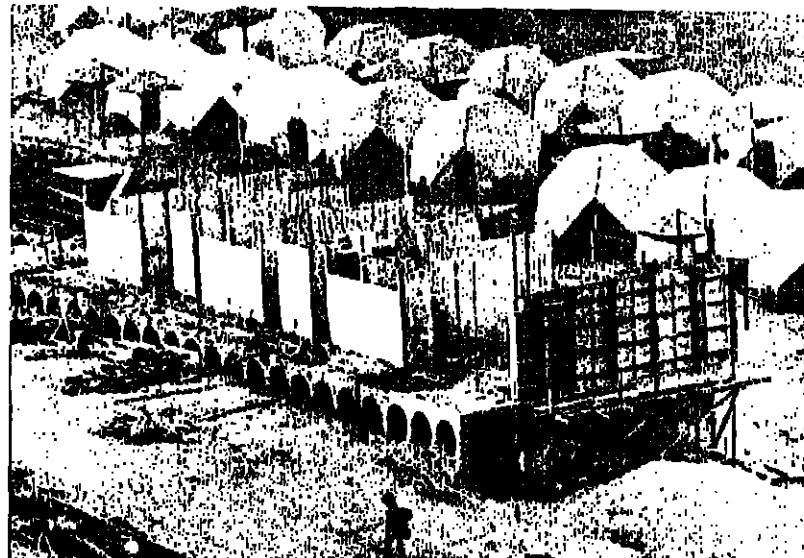
There is just a chance that the Hagenschmidt centre, to be staffed mainly by European diving instructors as well as medical and other personnel, will be partially open for Passover. The Swiss investor also has plans for the construction of a one or two-storey hotel adjoining the club.

Another new alibi exists in Sharm is the large, air-conditioned restaurant of the Desert Inn hotel and camping site. Incidentally, the camping facilities here and a second site laid out near the Hagenschmidt Club by the Nature Reserves Authority comprise the only accommodation still available for Passover. All rooms at Hotel Sharm and the Desert Inn were fully booked a month ago. Building activity is also humming in Sharm e-Sheikh itself



The mood down south, at Sharm e-Sheikh, is buoyant and hopeful again, reports GEORGE LEONOF, and plans for a major tourist centre in the area, catering for winter holidays, are being put into high gear.

(Left) Clal's four-storey annex to the Hotel Sharm is scheduled for completion by 1975. (Right) A section of the two km. promenade.



ming in Sharm e-Sheikh itself on adjoining Solomon's Bay, point of the peninsula, the Authority has tidied up the area to allow display of its enchanting birdlife, its coral reefs and large mangroves to their best advantage. Approach roads have been paved to Ras Nasrani, 20 km. to the north of Sharm e-Sheikh, where the area around the two Egyptian canons that once commanded the Tiran Straits has been tamped down and asphalted to provide parking place for dozens of cars. Another 18 km. up the coast, the lovely lagoon at Nabek, where smaller mangrove clusters grow right out of the Red Sea, a primitive camping site has been prepared, and an unpaved motor-road continues to another picturesque spot at el-pump to take care of the expected growth of motor traffic.

As for the coastal highway from Eilat to Sharm e-Sheikh, it is today one of the finest, smoothest arteries available to Israeli motorists — not a pothole in 280 kilometres and with long stretches of arrow-straight asphalt.

Or break your journey into easy stages with stops at Neviot and al-Zahay, built near the sites of the Beduin villages of Nuweiba and Dahab. Either one is good for a breather and snack (try the grilled Red Sea fish) or for a longer stay. In a crush, both are acceptable alternatives to Sharm for sunning, swimming and snorkel expeditions.

Nuweiba, the better equipped of the two with regard to accommodation and facilities, is also the more reasonable — at IL63 per day for an air-conditioned room with facilities, IL47 half board and IL31 bed & breakfast. Di-Zahab's equivalent goes at IL66, 54.50 and 42, probably a surcharge for the extra 70 km. from Eilat.

Of what is permitted and where, including various types of fishing (rods or underwater spear-guns), and urgent appeals to make use of the numerous garbage cans.

THE ROAD to Santa Katerina monastery will be closed during Pesach week in deference to the monks, who will be preparing for Easter celebrations. Zucker admits that it is a drastic measure, but "here appeals to the public are not likely to help, because the monastery hostel will be closed and the approach roads cannot possibly bear the holiday traffic — even if it is half as heavy as we forecast."

But the amenities for visitors to Santa Katerina are being improved, and within two weeks it will have a brand new gasoline pump to take care of the expected growth of motor traffic.

As for the coastal highway from Eilat to Sharm e-Sheikh, it is today one of the finest, smoothest arteries available to Israeli motorists — not a pothole in 280 kilometres and with long stretches of arrow-straight asphalt. Or break your journey into easy stages with stops at Neviot and al-Zahay, built near the sites of the Beduin villages of Nuweiba and Dahab. Either one is good for a breather and snack (try the grilled Red Sea fish) or for a longer stay. In a crush, both are acceptable alternatives to Sharm for sunning, swimming and snorkel expeditions. Nuweiba, the better equipped of the two with regard to accommodation and facilities, is also the more reasonable — at IL63 per day for an air-conditioned room with facilities, IL47 half board and IL31 bed & breakfast. Di-Zahab's equivalent goes at IL66, 54.50 and 42, probably a surcharge for the extra 70 km. from Eilat. A NOTE OF CAUTION to gas-guzzling transport: Eilat will pooh-pooh your concern for gas and water on the way south, because there are, in fact, gas pumps at Nuweiba, Dahab and Sharm itself, at intervals of from 70 to 100 km. But the Dahab station is unreliable. In our Avis-hired Fiat 124, we streaked past Nuweiba with less than half a tankful consumed, confident that we could reach Dahab only 50 km. away. We found padlocks on the pumps there and not a soul in charge. The Fiat just made it to Sharm — where we later heard similar complaints about the Dahab pump — but a larger vehicle would probably run dry 20 to 30 km. short of the Sharm pump. And a note of encouragement: Sharm has a fully-equipped mechanical able to straighten out most bugs a car may develop en route. Ask at the gas pump.

With the help of the Jews

I met my fellow immigrants while brushing my teeth at the outside tap (there was not yet either water or electricity in our houses). Some seemed content, but one woman claimed she had expected a village with

Two planes from Vienna were expected that same night. After some mix-up about the times of arrival, I managed to get there just when the first plane's wheels touched the ground. And now, what I had always seen on publicity pictures, really, really

But what excited them most was the oranges. They told me that in Russia, one orange was divided among five children, so it was understandable when they



"Nu, dos is wie mit a Mann.
Nisht alles is gitt, aber er is mei-
ner."

EACH SPRING when Passover comes round, we suddenly realize once again that there's no escape from the mitzot anywhere except at the kibbutz. Dentists and wives recommend it as the ideal spot for a holiday from the daily crunch, the only place where a man can wallow in the bosom of nature, get his milk from a reliable source, and fall into Shlomo's arms.

Shlomo is sort of our cousin or something, but I always go to visit him at his kibbutz on Passover anyway. He doesn't like me; Shlomo doesn't, because I always appear just at a time when the kibbutz is crowded with people's relatives or something. As a matter of fact, I can't stand him either, and I sometimes wonder how a fellow like that got into our family, if he did.

So this year I went to visit Shlomo at the kibbutz on Passover. I found him in the kitchen behind a pile of dirty dishes, and was welcomed with heavy annoyance.

"Terribly sorry," he hissed, "but I've still got at least six hours' work here. Go look at the farm. We've got a new calf."

I was thrilled, for I've always been fond of a tender bit of schnitzel. On my way to the cowshed I met a friend of Shlomo's or something!

"Isn't it too hot to run around?" he asked. "Why not take a donkey?"

"Listen comrade," I said, "I'm an intellectual."

"Don't worry, we've got some very gentle donkeys. Like that one over there with the star."

Ephraim Kishon

Tzuki

He pointed to a cute grey thing with a white star on its forehead, which was ambling innocently a few paces away. "Hoy Tzuki!" he called to the donkey. "Come here, Tzuki! Come here! Tzuki! Come here, Tzuki! Rock-rock-rock..."

I asked what rock-rock-rock stood for.

"It's kind of a sound donkeys like," said Shlomo's friend or whatever he was, and added to Tzuki: "Come here! Here, Tzuki! Here, Tzuki! Hoy, Tzuki, come on, Tzuki! Rock-rock-rock, Tzuki, tak-tak..."

Tzuki just stood there starchy-browed and gazed. After a while he ambled off a bit, and began munching thistles.

"I'm in a hurry," said Shlomo's friend or whatever. "You just go ahead and ride him; he won't give you any trouble..."

HE EXPLAINED hurriedly how to handle the animal. To get up — jump! To get going — giddy-up! To stop — whoa! WHOA! To turn — bang! He even broke off a branch for me as a riding whip, then turned and disappeared into the pastoral distance. I did feel rather like a bit of a gallop. Besides, I had a hunch

I probably had more of a way with animals than any of these kibbutzniks. I approached Tzuki, and without any shouting, without branches or hysterics, I took hold of the rope tied round his neck.

"Rock!" I told him, "Rock-rock and rock again."

That's all I said: a word no more. Tzuki stood still as a statue and pecked up one ear, no doubt sensing my authoritative presence. I jumped up lightly and sat on his back like the son of a Beduin sheikh. A son who'd grown up in town, that is, and gone to university.

"And now," I told Tzuki quietly, "forward, my boy."

Tzuki at once lowered his head and nibbled some grass.

"Giddy-up," I repeated, "Hoy!" The donkey stood his ground. I realized he hadn't quite resigned himself to my dominance yet.

"Hoy! Hoy!" I observed and tapped his neck. Nothing. I didn't get angry, secure in the knowledge that sooner or later I'd talk him gently into obedience.

I whacked his head with my branch and called: "Rock! Giddy-up, Tzuki, rock!" Nothing. I kicked his side — not a move. I tried a bang, not a move. I tried a bang-rock-rock-Tzuki, move, you ass...

Then I took a little rest. Tzuki spent the time devouring all the cactuses in the neighbourhood with unwholesome greed. I sharpened the tip of my branch a bit.

"Giddy-up," I yelled in a voice not mine, and stuck the point into Tzuki's hindquarters, "Rock!" Next I got off. To be quite

accurate, I didn't get off; the donkey lifted its backside at an angle of 45 degrees and deposited me on mine. I leaped up like a tiger, grabbed Tzuki's rope, and jumped on his back panting, for by now it was no longer a question of going for a ride or touring the kibbutz grounds, but a matter of self-respect, a historic test-case. It was him or me: one of us was obviously not wanted here. I sharpened the other tip of my branch as well for reserve action.

"Giddy-up, Tzuki!" I shrieked, and pitched into him with all I had. "Move, Tzuki! Rock-rock rock! Forward bang! Hoy! Hoy! Move, you brute! Forward Tzuki! Bang, git, tak-tak, whoa, bo, boo, burr-burr-burr..."

I don't know what burr-burr-burr and all that means. Must be some sort of staccato throat-noises. Tzuki himself was calmly grazing his cactuses, having noticed nothing unusual.

"Tzuki," I whispered, "please..." I hadn't felt so exhausted in years. Actually, I was too tired by now to get off Tzuki's back. It was growing dark, too, and just then I hated Shlomo from the bottom of my heart. And then what? Then the kibbutz tractor drove past me on its way to the fields for a night's ploughing.

"Hey boy!" the driver called, "What do you want with that donkey?"

"I'm on my way to the cowshed," I answered with bloodless lips. "Why?"

"Wait, I'll fix it."

The anonymous driver slid off his tractor and tied Tzuki's rope

to his seat. Then he stepped on the gas and the giant tractor began crawling forward with a deafening rumble. The rope went taut, and soon the tractor came to a halt because its engine had stalled. Tzuki grazed peacefully on, still completely indifferent to the proceedings. The driver started again, drove the pedal down as far as it would go and — ping! went the rope of local manufacture. The tractorist swore in an unfamiliar Slavic language, rushed off somewhere and came back with an iron chain. It was plain that he, too, viewed Tzuki as the challenge of a lifetime. The scene was splendid to behold: the steel monster roared and quivered, the cable creaked, the earth shook under our feet — and Tzuki moved.

"Giddy-up Tzuki!" I shouted from the back of my donkey in drunken ecstasy. "Hoy, Tzuki, rock!"

I even whipped my mount in true cowboy style as we trailed our way to the cowshed. Thus did modern technology tame the brute forces of nature.

I don't remember much of what happened afterwards. I reached home at midnight with the kibbutz truck.

"Had a nice rest?" asked the wife.

"Delightful."

"How was Shlomo?"

"Delighted."

I walk around quite cheerfully myself at present. Sitting down cheerfully is still a bit of a problem.

Translated by Miriam Arad
By arrangement with "Ma'ariv"

TORA AND FLORA
L. I. Rabinowitz

The binding mortar



AMONG THE multitude of symbolic ceremonial dishes which characterize the Seder is the *haroset*. Its essential symbolism is that it is supposed to represent the mortar which the Children of Israel presumably used to bind the bricks they were forced to make when they were slaves in Egypt, to build the treasure cities of Pithom and Rameses. Presumably, because although there is ample evidence of their making the bricks, with and without straw, there is no mention in the narrative of the use of any mortar.

The ingredients of the *haroset* vary according to the local custom of the various Jewish communities; but generally speaking, ground nuts constitute its essential element.

In this connection it is interesting to note that the word *egoz*, which is used today as the generic name for all nuts except almonds and pistachios, although in fact it means "walnut," occurs only once in the whole Bible. This is in the Song of Songs, which is read on Pesach: "I went down into the garden of nuts to see the fruits of the valley (a modern interpretation is 'the young palm trees') and to see whether the vine flourished and the pomegranates budded."

On the other hand, the walnut figures extensively and with unusual prominence during the Talmudic period. Choice species, called *egozel perekh* and *egozel badan* are referred to time and again in various contexts. Children used walnuts to play with; the husks were utilized as an ingredient for dyeing; and in addition to those practical uses, it figures largely in the homilies of the rabbis.

ONE OF THESE homilies possibly contains a clue to the use of *haroset* on Passover.

"Why," asks the Midrash, "is Israel compared to the walnut?" and answers, "Because there are three species of walnuts: those which have such soft shells that they can be peeled by hand; a harder species for which a nutcracker has to be used, and one whose shell is so hard that in smashing it one destroys the nut. So in Israel there are three kinds of donors of charity: those who have just to be 'touched' and they immediately respond; those who have to be 'tapped'; while the third is such a 'hard nut to crack' that, after all the pressure exerted on them, the result is nil."

Truly the rabbis were possessed of a developed sense of humour. But there is an ethical undertone. According to this Midrash, the nut represents not only the mortar for bricks but the mortar of human relations, which is exemplified by charity and loving-kindness. And is not the open invitation to one and all to partake of the Seder, with which the Hagadah begins, a patent example of that human mortar which makes one people of all of us?

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THE DESIRE TO ARTICULATE in our time a clear and precise definition of Jewish identity is tantamount to being blind to the consequences of the past 200 years of Jewish history. What characterizes the modern period in Jewish history is a complete breakdown of a uniform pattern of Jewish life based on shared spiritual values.

Yet as a community, we participate in a common destiny. Our enemies did not, and do not, examine what brand of Judaism one adheres to, or, indeed, whether one chooses to define one's Jewish existence by secular categories. When the State of Israel was established, we made a momentous decision: we decided to enter history as a self-determining community responsible for its own fate. However, the State of Israel has not healed the divisiveness and the fragmentary nature of Jewish spiritual self-understanding.

The epic-making events of our time — the Holocaust and the rebuilding of the State of Israel — have united the Jewish community in its confrontation with alien historical forces. Those events have not, however, been absorbed into the spiritual consciousness of the Jewish community. This is not to say that some day they may not direct the world view of our people, that they may not serve to shape our concrete patterns of experience. But we have not as yet given a Halachic expression to the great Aggadic moments of contemporary Jewish history. If we compare, for example, how Judaism assimilated the theme of the exodus from Egypt into so many laws with the lack of any profound Halachic responses to our own great historic events, the spiritual poverty of our generation becomes evident.

ONE OF THE FACTORS responsible for this lack of concretization is the very dilemma that grips the community with regard to the question "Who is a Jew?" The fragmentation of the community, our competing world views as to the meaning of Jewish existence, the breakdown of religious authority, the estrangement from our historical past, the indifference of the majority of the community to the Halacha, make it nearly impossible to agree on an interpretation of contemporary Jewish history. It is obvious to anyone who examines modern Jewish life that we lack a consensus as to the meaning and purpose of Jewish existence. We lack common values with which to respond to the inner challenges of building a spiritual culture. This is a fact that can be bemoaned but not denied.

In the recent discussions of the "Who is a Jew?" question, many of the participants write and speak with great sincerity and pathos, but ignore the complexity of the issue. Their contention that the Halacha was always flexible, and their demand that one should follow the "liberal" way of Hillel, do not in any way clarify the problem. For they do not agree with Hillel as to the centrality of Halacha in defining the meaning of Jewish existence. To use the example of Ruth the Moabite proselyte, while ignoring that in addition to saying "Your people shall be my people" she also made a religious commitment, is intellectually unfair. One cannot argue from Halachic categories in an effort to validate a non-Halachic understanding of Jewish identity. The whole issue of "Who is a Jew?" centres in this very problem.

Is joining and participating in the destiny of the Jewish People the sole important criterion for the definition of a Jew? Or are there other norms which must enter into this commitment? Is what Jews do "Jewish" by definition, or are there principles beyond their actual behaviour which determine what is to constitute Jewish identity and Jewish living?

FROM EGYPT TO SINAI

Behind the current debate over the question, "Who is a Jew?" is the absence of an Israeli consensus concerning Jewish identity today, about what makes a man a Jew. DAVID HARTMAN suggests the solution may lie in a common recognition that, having "emerged from Egypt," we are all, religious and secular alike, still seeking the way to "Sinai."



The Exodus: "Crossing the Red Sea." An illuminated page from the Second Nuremberg Haggadah, South Germany, mid-15th century.

agreement. In fact, one of the fundamental problems in the discussion is the very question whether one needs justification from the past in order to legitimize present actions. Those who reflect the Halachic approach to Jewish existence must find justification within traditional categories, whereas those who do not feel bound by the legal tradition justify their moves by present exigencies — i.e., what they believe will best serve the contemporary needs of the Jewish People. But even this formulation is not adequate, for the Halachic community maintains that it, too, reflects the true needs of the community in the present — for example, the argument that without the Torah we cannot morally justify our claim to Eretz Yisrael.

The impasse in the discussion regarding Jewish identity is an inevitable consequence of the breakdown of the Jewish community as a traditional society. Israel is the creation of a people divided in its vision of Jewish existence. For many, the reality of the State of Israel is a revolutionary triumph over the passive orientation to history of Halachic Judaism. Others perceive the State as the beginning of the

fulfilment of the Messianic vision of the Halacha. The proponents of each viewpoint strive, on the one hand, to have Israeli law validate the revolution, or, on the other hand, to deny that a revolution has taken place. The current debate really amounts to a struggle as to how one should interpret the past 200 years of Jewish history leading to the creation of Israel.

It is therefore a mistake for the group which sees Israel as a break with the traditional past to argue that the Orthodox lack *ahavat Yisrael* (love of all Jews), for their concept of Jewish identity differs totally from that of the Orthodox. However, the Orthodox, in turn, speak as if nothing has taken place spiritually in Jewish history for the past 200 years. The Halachic community's blindness to history is responsible, in part, for its failure to examine the possibility that some degree of pluralism may exist within the Halacha. It seeks to avoid the spiritual challenge of pluralism through the exercise of secular legislative power. But the Orthodox cannot expect to defeat by legislative fiat the secularization process of Jewish history or the competing spiritual visions of Judaism that have emerged in recent generations. A law in the Knesset cannot change historical facts. Moreover, the State of Israel as an embodiment of the whole Jewish people, cannot at this time give expression to one spiritual vision of Jewish existence when, in fact, competing, pluralistic life-styles characterize contemporary Jewish society.

THE FEAR within the Orthodox camp that Israel may lead to the secularization of the Jewish community is legitimate but short-sighted. Anyone who has lived in the Diaspora realizes that Israel is a powerful force against Jewish assimilation. The rebirth of a national Jewish reality, with all its weaknesses, has created the historical conditions for the return of the modern Jew to his particularistic roots. The State of Israel in contrast to the Diaspora makes possible a Judaism that may be more than a "moral and religious holiday." Israel challenges the Halachic community to provide normative guidelines that are workable and meaningful for a total society.

Furthermore, the way to deal with the problem of secularization is not through legislation, but through education — by winning over the minds and the imagination of the community. The battle as to what constitutes Jewish identity is important. But it should be fought out in the classrooms, in every educational forum available for the interplay of competing philosophies. The Halachic community must have faith in the persuasive educational power of the Torah to win the allegiance of Jews to traditional, normative Judaism. Let ideas be the instrument of persuasion rather than legislation.

The Orthodox community cannot speak from the perspective of Halachic legislation to a community that does not see itself bound by that discipline. One cannot argue from legal authority to a community that does not accept that authority and its presuppositions. This is an important spiritual lesson that the Orthodox community could not help but learn if only it would observe the reality of Jewish contemporary existence.

Israel, as distinct from the Diaspora, serves a very important function in the spiritual struggle to define Jewish identity. In the Diaspora, one can ignore the issue, for these different philosophies of Jewish existence can exist in isolation from each other. In the Diaspora, each Jew can live within his private world of spiritual meanings. The Diaspora affords one the luxury of remaining blind to another's spiritual

self-image. Diaspora life does not require a search for a minimal national consensus as to the spiritual meaning of Jewish existence. The State of Israel, however, keeps this issue alive, forces all Jews to search for a common spiritual identity. In Israel, one pays a heavy price if one is blind to the facts of history. What all our Knesset members — both "religious" and "secular" — must learn is how to keep the crucial issue of "Who is a Jew?" alive without forcing a decision prematurely. Jewish sages long ago realized how dangerous it is to seek to "bring about the Redemption prematurely."

TO IMAGINE that Halacha is possible for a community which has not yet found its spiritual memories, which is in search of a spiritual ideal for its future, is to misunderstand the meaning of the Halachic way of life. God's definition of the Jewish people as "a kingdom of priests and a holy people" preceded the legislative framework that was to govern that people.

Similarly, if we examine Maimonides' *Mishne Torah*, we discover how Aggadic precedes and follows Halachic decision-making. Our generation is in search of Aggadic; we are not yet ready for Halacha. To think that Halacha is possible without Aggadic is to imagine that men become spiritual human beings only through mechanics of legislation.

One who approaches the problem of the meaning of Torah for our generation must bear in mind that Judaism was meant to be a spiritual way for a whole people. We must be alert to the great danger that the Torah is liable to become the expression and property of a sect within the Jewish People. Those who are concerned with the normative tradition in Judaism, and who cherish the dream of a spiritual renewal of the whole people, must struggle against every manifestation of the ugly polarization that endangers the future of Israeli society. Halachic victories in the Knesset, which broaden the gap separating our "secular" and "religious" sectors, have often the same value as a successful operation in which the patient dies.

JEWS ALL OVER the world are searching for their historical memories so that they may understand what dreams are possible for the future. One must not block this search by raising untimely Halachic issues. The perspective created by the precise and defined language of the Halacha often hinders one from examining the spiritual dimensions that may be present in non-Halachic behaviour. We must strive to formulate a religious language general enough to handle and appreciate the complexity of the modern Jew's search for a meaning for a normative spiritual existence. Our religious perspective must be open-textured as long as the search is going on. What is needed in our time is a renewal of Jewish learning. A present divorced from memory and hope is bleak and uninspiring. A new appreciation of our spiritual memories and of our future Messianic aspirations must therefore be forged, in order for Halacha to have meaning for the present.

We are all aware that we have "emerged from Egypt." But we are still seeking the way to "Sinai." Instead of viewing the "secular" community in Israel as a potential obstacle on the spiritual path leading to "Sinai," let us recognize that they have provided the Jewish people throughout the world with a living framework for its possible spiritual renewal.

David Hartman, formerly an Orthodox Rabbi in Montreal, is Lecturer in Jewish Philosophy at the Hebrew University and author of the forthcoming book, "Thought and Action in Maimonides."



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Dahab, an Oasis

Sylvia Mann

IN OUR YEARLY celebration of the Exodus from Egypt, certain questions constantly recur. Which pathways did the children of Israel follow across the Sinai peninsula? Where did they pitch their camps? How did they find sustenance for their flocks and for themselves? How did they find sufficient water in the bleak and uninviting desert of Sinai?

Controversy rages around each stopping place, one of them being the biblical Dizahab — the Place of Gold — where, according to the opening verse of the book of Deuteronomy, "Moses spake unto all Israel, in the plain over against the Red sea, between Faran, and Tophel, and Laban, and Hazereth, and Dizahab."

Some authorities identify Dizahab with Dahab, on the south-east coast of the peninsula. This tranquil and incredibly beautiful oasis, with graceful, many-branched palms grouped along its sandy shore, is part of the Gulf of Elat. At its best now, before the full heat of summer, it is located almost midway between Sharm e-Sheikh, some 70 km. to the south, and Nuweiba, about the same distance northward.

A narrow coral reef points a tapering, finger-like projection well into the bay, forming a still lagoon — the delight of bathers, amateur fishermen and snorkel enthusiasts. Snorkellers are most fortunate, for they may view a wide variety of shells and corals, sea anemones, and multi-coloured ornamental fish which dart about in the clear, cool water.

ONLY VERY RECENTLY has Dahab begun to be developed. In the thousands of years since the passage of the Israelites, the coastal oases seem to have remained areas where the nomadic Beduin water their few sheep and goats, and harvest the sparse crop of Sinai dates. Little has changed over the centuries, but today, in the main bay of Dahab, a small moshav established in 1971 is struggling to pay its way while making a useful contribution to the economy of the state.

Gay with sun shelters made of triangular sections of woven reeds; with brightly-painted, round bungalows for overnight visitors; with a number of guest rooms containing their own toilet facilities; with a cheerful, red-tablecloth dining room, a gift corner; and living quarters for its members, Dahab is making a

bid for off-the-beaten-track tourism. In addition, it is trying to start a fishing industry, and is ready to undertake any other challenge.

Eliahu, in charge of the all-important branch of tourism, is a born leader. He, his wife, and the other six couples making up the working unit, stem mainly from Moroccan families settled in Kiryat Malachi, while the 15 or so bachelors who take part in the general activities come from various backgrounds. A fluctuating number of young volunteers and 21 children from nought to seven years of age comprise the 60-odd population of Moshav Dizahab.

In the background, but nevertheless part of the Dahab scene, are the local Beduin, who help on the bathing beach and with sailing and fishing, who will arrange camel rides for you, and who bake the tastiest small loaves of pitta you have ever eaten. These pittot, served hot with lots of butter, and the delicious local fish, are the highlights of the visitors' menu.

TRAVELLING TO DAHAB is a vacation in itself. From Elat, not long ago Israel's southernmost point, you drive south along the new road edging the Gulf of Elat. Soon after you have passed the harbour and several recently constructed, high-grade hotels, the fairytale castle walls of Coral Island — known as Jezirat Faroun, or Pharaoh's Island — come into view. Usually a rowing boat piles across the narrow strip of water, and you may spend several enjoyable hours on the island walking around the ruins of what may have been a Solomonite outpost, and the remnants of the Crusader and Mameluke fortresses.

Mersah Murah — the Bay of the Flowing Water — more popularly called the Fjord, is an inlet penetrating over 600m. into the land mass. Its broad beach, covered by coarse-grained sand, makes an ideal picnic ground, while immediately south is the Sun Pool — Birket Assia — which has a basin of white limestone. Birket Assia, although not particularly pleasing to the eye, is a rare phenomenon, for it is filled

led with warm, highly saline water. Experts claim that there are only four pools like it in the world.

After a drive of some 40 km. through wild, barren country, the road emerges on to Nuweiba — a series of palm-fringed, sandy coves. Northernmost is Nuweiba Tarabin, a settlement of the Beduin tribe of Tarabin, with a coral-built, 19th-century fort, while southernmost is Nuweiba Muzaina, of the Beduin tribe of that name. Between them lies Neveiot — the Israeli Nuweiba — where the attractively landscaped grounds encompass an hotel and a cafe, as well as simpler amenities. The only discordant note in this earthly paradise is struck by a number of unsavoury, unwashed characters who have found here the peace unattainable in their native America or Europe.

NOW THE HIGHWAY turns inland, running for about 50 km. among bare, rugged mountains to Dahab. Holiday trips from Dahab include a 70 km. journey south to Ofira or Sharm e-Sheikh; a visit to the headland of Ras Natrani, with guns dating back to World War I and a fine outlook over the Straits of Tiran; and a drive on a rough track to the mangroves of Nabek.

Spectacular Ras Muhammed, with its extensive mangrove swamps, is at the moment closed to civilian traffic. Another unforgettable but expensive trip is an overland ride in a command car to the fabulous Monastery of Santa Katarina, some 70 km. away as the crow flies.

Life for the pioneers of Dahab is uncertain and only too dependent on a somewhat erratic tourist trade, easily disrupted by a single bullet echoing through the hills. Rumours of troop movements or army manoeuvres, although far away, can have the same effect, as can rises in the price of petrol — a major consideration in planning a holiday in Dahab.

If these youngsters are to set themselves up on a more permanent footing, it seems essential to add other means of livelihood, possibly light industry or some form of scientific research, so that they can enjoy reasonable economic security in return for their tireless efforts in the face of isolation and other difficulties. May they have the success they deserve.

Natural History Museum

Israel neatly contains the history of the Jewish people. It's on view throughout thousands of square miles. Which, being Jewish is remarkably handy for you.

Of course, there's really not much we can tell you here that you don't know already.

You're obviously quite well aware that Jerusalem is 4,000 years old. That it is the most sacred place for Jews and that it's possibly the most beautiful city in the world.

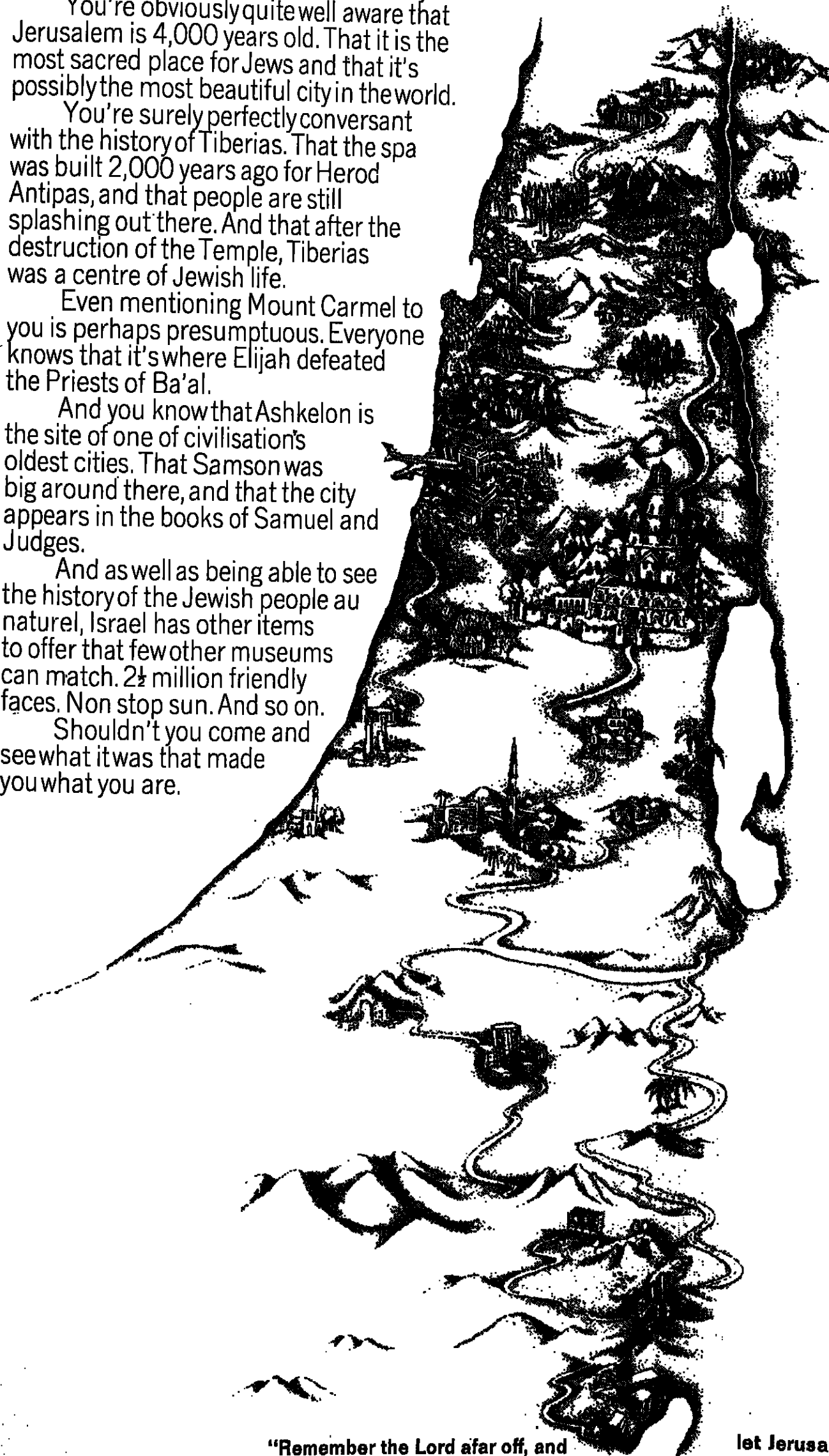
You're surely perfectly conversant with the history of Tiberias. That the spa was built 2,000 years ago for Herod Antipas, and that people are still splashing out there. And that after the destruction of the Temple, Tiberias was a centre of Jewish life.

Even mentioning Mount Carmel to you is perhaps presumptuous. Everyone knows that it's where Elijah defeated the Priests of Ba'al.

And you know that Ashkelon is the site of one of civilisation's oldest cities. That Samson was big around there, and that the city appears in the books of Samuel and Judges.

And as well as being able to see the history of the Jewish people au naturel, Israel has other items to offer that few other museums can match. 2½ million friendly faces. Non stop sun. And so on.

Shouldn't you come and see what it was that made you what you are.



"Remember the Lord afar off, and

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(Jeremiah 51:50)

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THE KISHON PHENOMENON

Next week, the Jerusalem Theatre will honour Israel's renowned humourist with a special "Kishon Week," complete with performances of his latest play, four of his films, and a display of his books. SHALOM COHEN interviewed him a few days ago.

EPHRAIM KISHON does not resemble any of the eccentric, hair-brained characters that people his satirical world. You don't have to be crazy to be Israel's best-selling writer abroad. Kishon might be offended were he to be acclaimed "Kishon Industries" or a "Conglomerate." His output is prodigious — his books, plays, films, even an opera libretto. His output is prodigious — yet, as he admits, he can't let up. That he, personally, gives no impression of being a "joker," only confirms what is said of him by his readers. He is a satirist, the world over. That they sweat at it, are never far from melancholy, an empathy for the aches and itches of people.

The interview took place in his roomy study in his spacious villa in a quiet side-street in Afeka, a Tel Aviv suburb. Kishon has a studious look, somewhat morose, speaks in a slight voice, which, one soon realizes, could be quite misleading. Sensing that Kishon has a running battle with Time, we entered the fray.

Does it come easy?
"I spend so much time on the smallest feuilleton: make changes ten, 20 times. The small feuilleton, which appears in *The Jerusalem Post*, after it has been published in 'Ma'ariv,' can take me up to three days. I work more easily now; I have a routine and a greater command of Hebrew. Writing the weekly pieces doesn't give me great satisfaction. Why, then, do I continue? Because of my books."

Kishon pointed to the shelves lined with his books in numerous languages, about three metres of them.

"My friend George Mikes, in England, once told me 'over one metre is international success!'"

Kishon publishes in book form about a tenth of his 'Ma'ariv' pieces.

"It's a difficult trade," he muses, "when even an expert must write ten to get one which is a triumph."

"It's a dying profession all over the world," says Kishon. "We're a small club of top-class humourists, who are translated into other languages. You can count us on one hand."

Who?
"Mikes, Art Buchwald, Carmichael of Holland, and Daninon, of France."

No others in the U.S.?
"Thurber is dead. There's Perelman, but only for American audiences."

Kishon is published in 20 languages, all the Western ones, except Norwegian and Greek. He does famously in Turkish and Portuguese; abroad, he is most popular — proportionately to the population — in Austria, followed by Holland, Switzerland, Germany, and only then the U.S. In absolute figures, he is sold most of all in Germany.

Asked about his translators, he remarks that in Germany his translator is a writer of the

standing of Shlonsky here, "which is also a reason for my success there." The English editions are basically what appears in *The Post*. Yohanan Goldman translated him for 17 years, but is now writing a novel.

"Both Goldman and Miriam Arad, my present translator, are of high standard, and I'm very satisfied."

When and how does inspiration knock for his weekly pieces?
"I finish one, and I feel the pressure to start the next."

To be a humourist in these sombre times is no joke. "For the past six months or so, the number of themes has dwindled. I can't write about your shoelace in times of crisis. It doesn't interest the public or me. No one cares now whether my son's hair is long or short."

Yet he feels he must get the public interested again, for "we can't go on all the while about Golda, Dayan and Brezhnev. It dulls the public's senses."

The only time Kishon rests is when he is abroad, and he is abroad about six months in the year, mostly on business — three times already this year. He is always working. He gets his ideas "out of the blue — from a telephone conversation, a letter, or anything."

In the same nine months in which he was writing his new play for Habimah, "Ho, Ho, Juliet!" besides his weekly pieces he also published two Hebrew books, half collections, half new material. One weekly piece doesn't give me great satisfaction. Why, then, do I continue? Because of my books."



Introspective funny-man and his work translated into various languages.



Chicken Coop," from a satirical novel about an ageing statesman who retires to a village, but "can't stay still and turns the village upside down."

But for the war, and "the situation" it would have been made this year. Couldn't the theme be misunderstood, in our present-day context? Kishon doesn't bite, and says it's a universal theme, and anyway he's talking about next year. Of his past films, he says "Blumlich" was a "mistake," was too long.

"Never, never," he counters, when asked if he makes his films with an eye on the foreign market. "I never make a film in any other language, never with a foreign star. I make it for the Israel public, about Israel. Not out of patriotism, but because this is the way to success."

His real breakthrough internationally came with his book, "Look Back, Mrs. Lot," which has sold some two million abroad — his biggest best-seller to date. His best-seller in Hebrew is "So Sorry We Won," published after the Six Day War, which has clocked 60,000.

DOES HE HAVE any ambition to write books that are "non-fiction"?
"No, because I think I am engaged in practically the highest form of literature. I have no inferiority complex about so-called serious literature. There is no influence on the public like satire."

There are almost no humourists in Israel, says Kishon, nor is there any such thing as Israeli humour, or any other "national" humour. There is Israeli slang, and Israeli problems and situations. No more is there a Belgian, or English sense of humour — but only "intellectual levels" of certain groups. Where the intellectual level is lower, so is the sense of humour. When he is asked this abroad, he answers, "There is no Israeli humour, but I live from it."

He elaborates his views on the subject:
"There is nothing yet Israeli, because, in this country of 90 tribes, how can I have the same sense of humour as an oleh from Afghanistan? How can a Russian immigrant laugh at the same things as an oleh from South Africa or South America? The Oriental communities have a different educational background from mine and sometimes they miss my point."

He thinks he is understood best by the Israeli-born.

"It's no secret to you that I was a Central European writer, well known in Hungary. I'm one of the few immigrant writers who have learned to write Hebrew like a mother-tongue, who writes only in Hebrew, about Israeli topics, for an Israeli audience."

He thinks it strange that he is thought of as of the Right. "I am the sharpest critic of the Government. Some of these pieces have not appeared in *The Jerusalem Post* because of their sharpness. Maybe it's because I don't hate the country, but love it, that they say I'm a 'rightist.' Today, like abroad, prizes and committees are in the hands of what are called progressives."

Kishon readily agrees "I'm anti-avant-gardist." He is passionately against abstract painting — he debunked it in a satirical play — and says he is absolutely convinced, by his own professional art training, that it is "bluff," or, at the best, "decorative art."

What about the theatre of the absurd? That has a great deal of bluff, he says, but it is needed, like abstract painting, for future progress.

"I regard all art based on non-understanding as bluff. I don't like the obscure things that only critics can grasp. Here, I am a Communist — the artist is for the people, for the millions, though not necessarily for all levels."

Kishon is unashamedly immodest about his position among Israeli exporters. "I'm in the class of big enterprises, rated an accredited exporter by the Ministry of Commerce and Industry. No, he hasn't reached the level of the citrus industry, but can 'size up' to an industrial plant."

Of the characters he has created, which were his favourites?

MUCH HAS BEEN said about Kishon's plique at the lack of recognition by the Israeli literary establishment. His name never appears in serious reviews of the local literary scene.

"They are not antagonistic; they disregard me," he says. "So long as the world recognizes me as a writer, it doesn't matter much. Still, it's here that I live."

He doesn't think it's personal. "It's just that if people laugh at something, they think it can't be serious."

But he was against giving the impression that he felt hard done by, was unappreciated in Israel. The Jerusalem Theatre week devoted to his works signified otherwise, he stressed.

Maybe it's something to do with his conservative political leanings? Isn't he considered a flag-waver? Interestingly, Kishon's answer fitted a world pattern.

"There is no humourist who is not conservative."

He thinks it strange that he is thought of as of the Right. "I am the sharpest critic of the Government. Some of these pieces have not appeared in *The Jerusalem Post* because of their sharpness. Maybe it's because I don't hate the country, but love it, that they say I'm a 'rightist.' Today, like abroad, prizes and committees are in the hands of what are called progressives."

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Of the characters he has created, which were his favourites?

"I'm keen on Podmanitzky, Salim Shabati; I had Ervinke, but since I made a film on him with Topol, he has been identified with the actor. I have the bureaucrats Yehzekiel Shulteis and Dr. Bar-Blitz. My favourite characters are my children and my wife."

He writes much on them; his real children, aged 6, 11 and 17 — by their real names. In some countries abroad his children are really famous, he says, and receive many gifts. His wife, Israeli-born and a pianist, who is "the little woman" in Kishon's world, "never objects."

What ambition was not left to him? (When we tauntingly said maybe Prime Minister, Kishon disclosed that he has turned down a post in Government service, but refused to give any details.)

His answer was, "To remain healthy, to work less, to hold my position in Israel and the world as much as possible, not to grow old slowly."

He reckons he is now at the peak of his abilities.

"I must say I am an unfortunate person," he says quite seriously. "I have realized my dreams. Luck carried me on its wings. For to reach the whole world with such a small, hard-to-understand language like Hebrew needs a lot of luck. Talent is not enough."

He is not, though, to be the first Israeli humourist to reach the world, to describe Israel as it is, not all heroes and pioneers."

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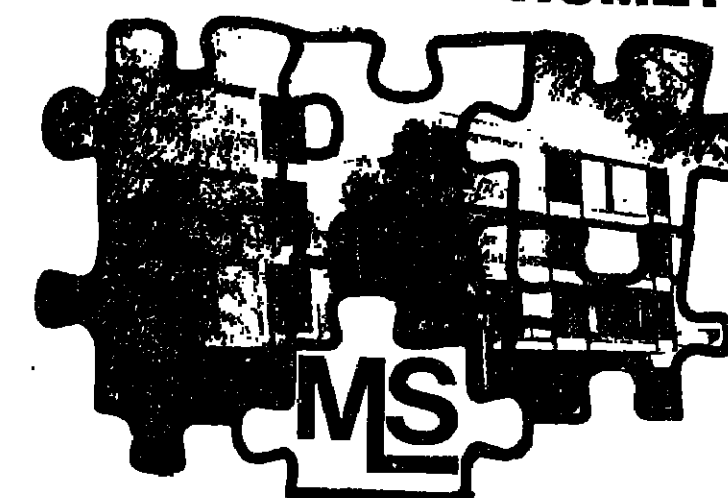
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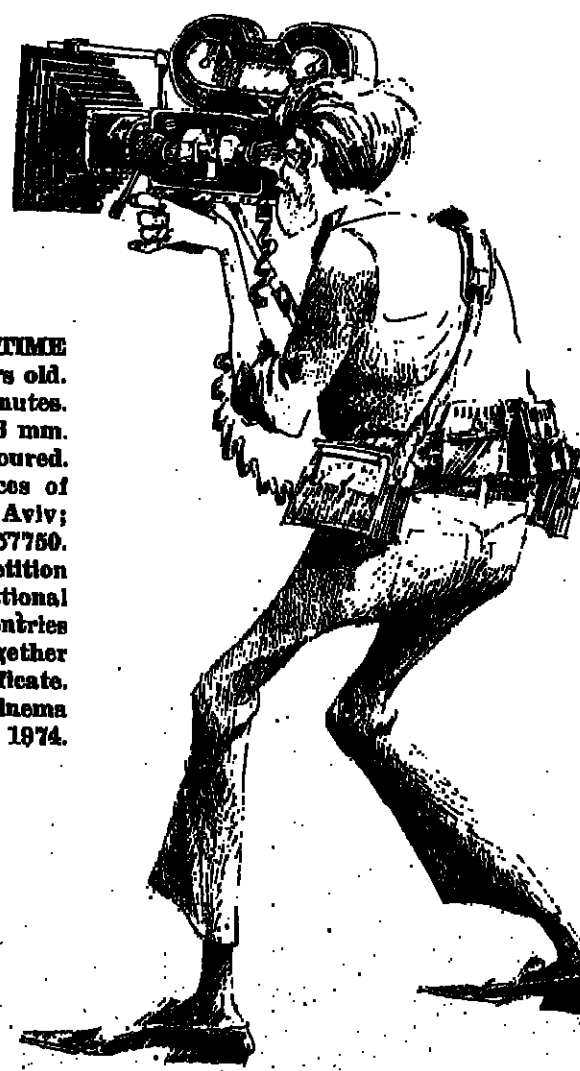
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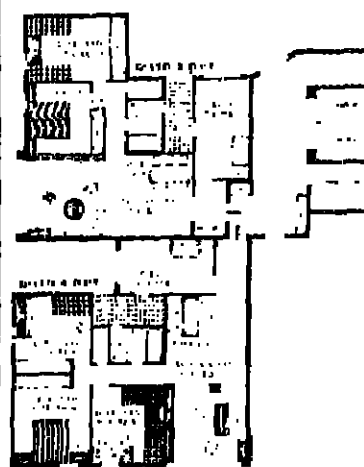
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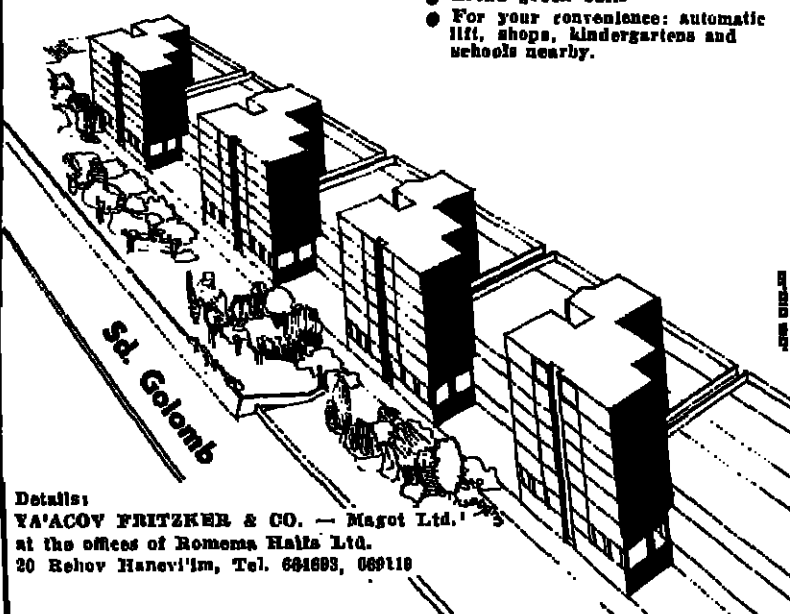
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- Tuesday, April 9, 1974 **The Jerusalem Symphony Orchestra**
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- Wednesday, April 10, 1974 **The Israel Philharmonic Orchestra**
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With soloist from "La Scala"
- Thursday, April 11, 1974 **The Batsheva Dance Company**
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Choreography: Talley Beatty
2. "THE JOURNEY TO NOWHERE"
Choreography: Ohra Elkayam Ronen
3. "EBONY CONCERTO"
Choreography: John Cranko
- Friday, April 12, 1974 **Recital Esther Ofarim**
- Saturday, April 13, 1974 **Zahal Entertainment Groups and Orchestra**
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GRADUATE SCHOOL

Registration for graduate studies towards the Master's and Ph.D. Degrees for the year 1974/75 starts on March 24, 1974, in the following subjects:

A. Jewish Studies and Humanities — Bible*, Talmud, Jewish Philosophy, Philosophy, Jewish History, History*, Hebrew Language and Semitic Languages, Hebrew Literature*, World Literature, English*.

The following Departments offer — Degree only:
curricula towards the Master's Degree: — Oral Law programme for women (without dissertation) in the Department of Talmud, Musicology, French, Arabic*.

B. Social Sciences — Psychology*, Economics*.

Towards the Master's Degree only: — Sociology, Political Studies, Education*, Social Work.

C. Sciences — Life Sciences (Biochemistry, Microbiology, Zoology, Botany, Ecology), Chemistry, Physics, Mathematics.

D. Studies towards a DIPLOMA in Translation and Interpretation (including simultaneous translation) in: Hebrew, English, French.

* These departments offer two programmes towards the Master's Degree: a) course work and dissertation, b) extended course work without dissertation.

** Registration in the Department of PSYCHOLOGY in the following programmes will close on May 1, 1974: Clinical, Educational, Rehabilitation and Social-Industrial Psychology. Registration in the General-Experiment Psychology programme will close on Aug. 1, 1974.

** Registration in the Department of EDUCATION will close on May 31, 1974.

Particulars on the various fields of specialization and requirements in each subject, as well as on registration procedure and general regulations, may be obtained through: The Graduate School, Bar-Ilan University, Ramat Gan.

Students may fulfil part of the requirements in Jewish Studies, foreign languages and classical languages (whenver required) during the forthcoming summer term.

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* Fix dripping taps, faulty pipework. Drain puddles, and destroy weeds around the house.

* Cesspits are liable to be mosquito breeding points. See that such pits and inspection chambers on the pipes leading to the pit are hermetically sealed (antimalaria covers).

* If, after taking all the above steps, you still have mosquitoes, inform the local council.

N.B. It is preferable and cheaper to destroy the larvae than the mosquitoes (after they have multiplied). An efficient preventive campaign will avoid the need to use large quantities of sprays.

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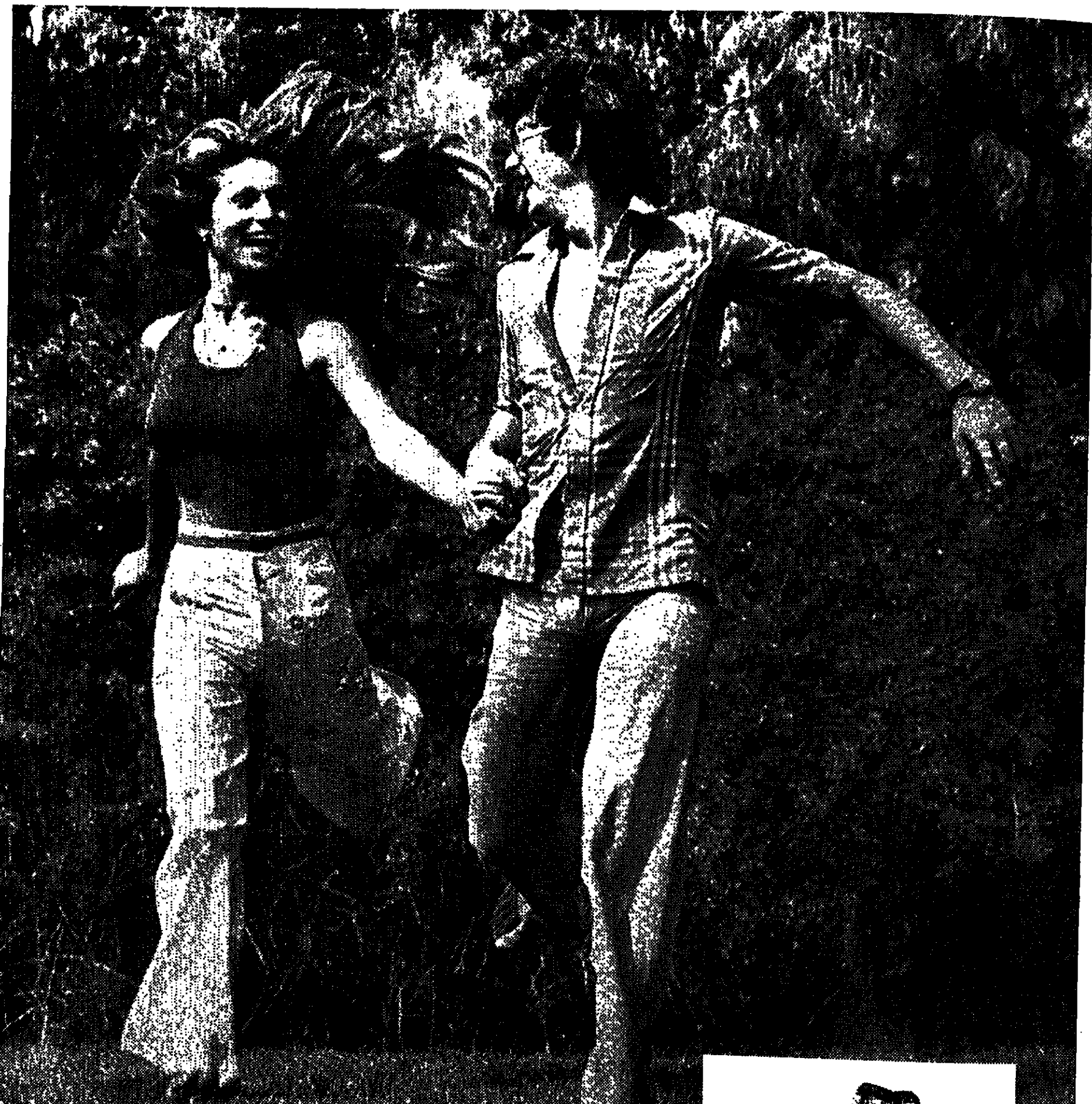
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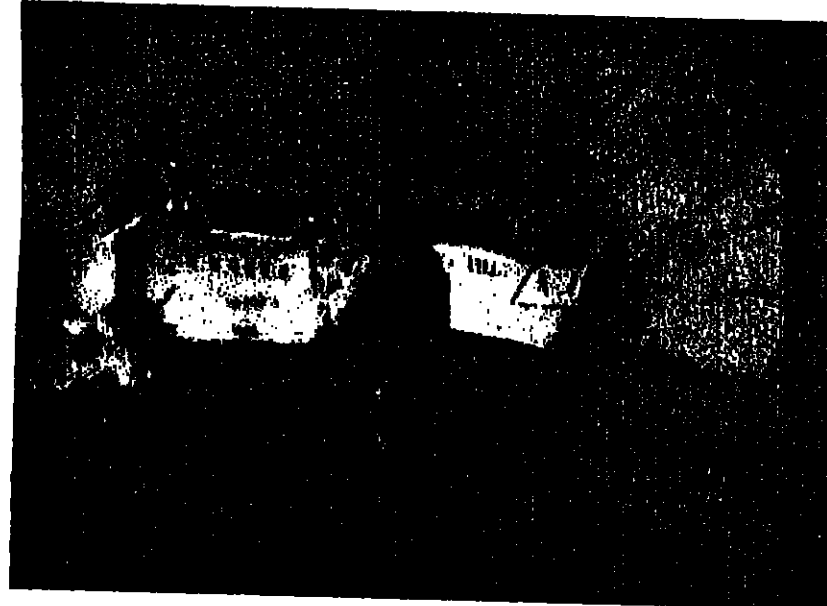


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British officers, sketched in the silence room at Eichstadt camp.



Golditz, formerly an insane asylum, was reserved for persistent escapers. The mental patients had been exterminated on Hitler's orders.

lot to make me feel deep deep
inside. A hard nut they call me
here. But your gift made me
weep.

I realised in a concrete way, how easy has been my life. And how easy my imprisonment. I have always been surrounded by love and interest and sympathy. A comfortable bed. I dealt with a civilized people.

But even knowing this, I did occasionally indulge in self-pity. But you made me realize that this was only melodrama. I read your letter to Naomi on her 16th birthday. And suddenly it became not Dear Naomi, but Dear Sylvia. I doubt I will ever live up to the expectations you had for her. Love, —————

I am a very average person — and being average I suffer from all the human weaknesses. Selfish. Ego-centric. Inadequate in myself. But what a magnificent guideline. You call your book "Contrasting Shadows." And it's that what life is all about? Not the bright sun to accentuate the shadows — but shade to make one aware of the brightness of the world.

I am a little afraid of the future. My imprisonment has given me time to think. To analyse myself and my motives. And it has left me very confused. I have suddenly realised I have no personal aim. Where do I go from here?

Well, I turn again to what has been my stand-by throughout my life — Que Sera Sera. Not very satisfactory — but so much easier than tearing myself apart with whys and wherefores I cannot answer

But there are many things I am grateful for, here, apart from the normal everyday run of life. I have discovered a certain kindness, a sympathy in people that I, in my cynicism, had long ignored. No axe to grind, no per-

I hope that the lessons learnt in times of trouble will stay with me a long time. It will be so easy to forget them. Just to flow with the stream. But I will try.

Thank you, Sylvia Raphael.

TOWARDS THE END of the war, Lieutenant Hachoen, R.E., found himself in the infamous Colditz fortress, reserved for persistent escapees, and *romantisten*—the luckless relatives of the famous. At one stage he saved Lieutenant-cum-fugitive by shouting out a callous from a painful wound by warning a bayonet-wielding guard "that is the backside of the cousin of the King of England."

Despite the severe restrictions of the Colditz eleven officers, half the number who were spared from all the German camps combined, got away from the camp to neutral territory. One even pole-vaulted over the fence while another group, though unsuccessful, built a glider in the attic, which they intended to fly off the wall.

A Colditz industry has grown up in England, where a TV series is currently being screened. It began with Major Pat Reid's book "The Colditz Story," which is now in its 27th edition. Even Reinhold Eggers, the camp's security officer, has published "Colditz: the German Story" in an attempt to cash in on the camp's notoriety, while the Imperial War Museum is currently staging a Colditz Escape Exhibition. There are Colditz games on sale, a Colditz "Action Man" doll, and even Colditz LP records. Needless to say the 1955 film, "The Colditz Story" starring John Mills, has been dated off and relauded.

It's unlikely to be shown in Britain.

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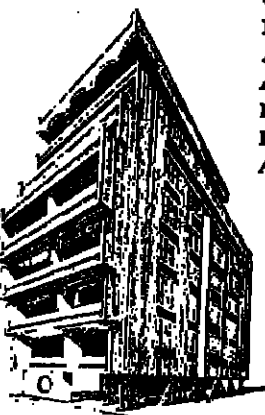


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The company's offices in Petah Tikva will be open during the
intermediate days of Passover, between 9 a.m. and 12 noon.

GALLERY GUIDE

JERUSALEM

FROM THE OZELLAS—Two shows from the Museum's collection, the first a very mixed bag of 17th to 18th century paintings; the second, a stimulating exhibit of 30 mostly young international and Israeli artists, from kinetic sculpture to conceptual projects. (Israel Museum).

SCANDINAVIAN DESIGN—Large didactic exhibit covering nearly 80 years, filling new Paley Design Pavilion. (Israel Museum).

ROMAN HAUDENSTOCK-BAMATI—A suite of etchings based on a new music notation system meant also to be read as abstract art; the monochrome works are particularly effective. (Israel Museum).

JAPANESE DRAWINGS—Some of which are really remarkably beautiful paintings, mainly by Ukiyo-e masters Hokusai and Hiroshige, from the Tokitomi Collection. (Israel Museum).

HERBIEV SEALS—Rare First Temple and other seals donated by General collector (Schoenher Hebrew Seal Section, Israel Museum).

LAND OF DOLLS—Dolls of the last 100 years from Europe, America and Japan in delightful settings and dolls for young visitors to play with. (Weinstein Gallery, Israel Museum).

YERMEKEL STREIBERMAN—Exhibit of paintings executed over the past 15 years, and not previously shown, constitutes a rare one-man show by veteran Israeli painter. (Gruse and Goldman Halls, Israel Museum).

BEYOND DRAWING—13 Israeli artists investigate, clarify and define drawing as a concept and means of expression. (Cohen Hall).

LILIAN—Exhibition of prints and drawings to commemorate the centenary of the birth of Austrian illustrator and printmaker, born in Drohobycz, Galicia, Ephraim Meisel studied art under Jan Matejko, known for his dramatic, naturalistic paintings of war and battle. Lack of funds to continue studying forced him to return home where he eventually earned enough as a sign painter to study in the Academy of Fine Arts in Vienna. His fascination with the work of Aubrey Beardsley drew him away from painting with oils to work with paper, pen and ink, and after studying closely the works of Morris, Crane and other artists, he became master of the style called "Art Nouveau," or "Jugendstil," which influenced his Jewish background led the illustrator more and more toward Jewish themes, and in 1902, the publication of "Juda," written by the pre-Zionist poet, Freilich, via the publisher, which he illustrated. Lilian was the first artist involved in the Zionist



Drawing by Lilian from his exhibition at the Israel Museum.

movement and he took part in three consecutive Zionist congresses. Together with Ben-Zion, he was commissioned by the seventh Zionist Congress to found the Ben-Zion School of Art. A move to Jerusalem in 1909, during which he taught for five months and discovered the Old City and the people of Eretz Israel also marked the beginning of his experiments with etching, a medium which opened new possibilities for capturing the countless variations of light and shade which had impressed him in his wanderings. In 1908 Lilian broke away completely from book illustration to concentrate solely on etching and by the time of his death had created some 25 etchings, many of which are views of Jerusalem and the Old City, called "Jerusalem, the Mountain City." (Library Hall, L.S.O.).

ATHINOU, EXCAVATION IN OLYMPIA—First excavation undertaken outside Israel, conducted by Hebrew University, 1971-1972. Open April 4. (Goldman-Schwartz Hall).

SPECIAL EXHIBIT—Illustrated Passover Hagada, Prague, 1226. The Hagada is the first known in Hebrew print. (Israel Museum).

DEBEL SPRING COLLECTION—Draw-

ings and prints by Agam, Aroch, Brakin, Borinsky, Hoffman, Tusi, Katz, Koron, Neustein, Sulziker, Weintraub, Rich collection of Israeli artists: Ben-Zion, Shalom, Shalev, Gabriel Cohen, Horowitz, Lemberger, Shalev and others. Debel Gallery, 10 Rehov, Tel. 417786, Sat. 10 a.m.-1 p.m.; 4 p.m.-6 p.m. Closed on Fridays. Till April 13.

HANNAN AND ABRAHAM YARIN—Large exhibition of works by the Yarin family. (Artists' House). Till April 23.

PAUL FUX—Exhibition of small oil paintings show attempt at surrealism. (Artists' House). Till April 23.

OSULA DAGAN—"Intimacy" exhibit of drawings and paintings by Jerusalem artist. (The Little Gallery) Till May 2.

COORRELATIONS—How aesthetic exercises in visual logic are applied to design problems; projects in methodology by two students of the Bezalel Academy of Design, Moshe Elk and Steve Maron. (Sara Gili Gallery, Flusker 4). Sun-Thurs 4 p.m. only; or by appointment tel. 50673.

LORE DISS—Recent paintings and pastels. (Nora Gallery, 9 Ben Haimon, Tel. 33949) Till April 1.

Mike Ronnen is on leave.

GALLERY GUIDE

TEL AVIV

By Gil Goldfine

THE TEL AVIV MUSEUM—NEW BUILDING (7 King Saul Blvd.)—Permanent exhibition of Impressionist and Post Impressionist and Israeli painting and sculpture, the largest and most comprehensive Israeli collection of the century. Hours: Daily, 10 a.m.-6 p.m.; Friday 10 a.m.-5 p.m.; Saturday 6 p.m.-10 p.m. Tel. 24 8788.

MOSHE CARTEL—Retrospective exhibition by veteran Israeli painter. Paintings from 1928 to 1975. (Tel Aviv Museum, New Building, King Saul Blvd.).

ERIO BRUN—Posters (Tel Aviv Museum, New Building).

JOVE CORINTH—120 drawings, etchings and lithographs by influential German artist of the 19th-20th century. The exhibit opens March 12 (New Building, Tel Aviv Museum).

SHAN DAVID—Paintings and drawings (1973-1978) by veteran Israeli painter. (Holena Bubenstein Pavilion, Tel Aviv Museum, 8 Tarnat St.).

JOSEPH HIRSON, LUTZ HATZOR—Two paintings by the former, full spectrum color by the latter. (Patah Tikvah Tel Aviv Museum). Till April 13.

STUDIO HANDELMAN—Sculpture spallat from original art to the faded print (Handelman, 14 Masal Dagim St., Old Jaffa).

REY BEN-GHURA—oil painted in thermal technique invented by the artist (Tel Aviv Museum). Till April 13.

SALMAN BROOKMAN—Paintings by recent immigrant from Russia. First show for this new "home" (Gili Gal Gallery, 25 David Hanelech St. Horally Huhah).

RINA SAGHER—Pottery (Haharot Museum, Ramat Aviv) Till end April.

GLASS FROM SCANDINAVIA—A small but acceptable show sponsored by the Israel Design Center. (Glass Museum, Museum Haharot, Ramat Aviv).

GALLERY REGULARS—Limited showing of local artists including Fima and Bergman. (Glass Gallery, 31 Prag St.).

BERGMAN GALLERY—Is now devoting itself to introducing, representing and exhibiting painting and sculpture by European artists, mostly new immigrants. (Bergman Gallery, 97 Ben Yehuda St., Tel. 33667).

ROSE GALLERY—Summer show of Israeli Artists. Ancient Tettery shows Cur. (Rosa, 1 Gintat Ben Haimon, Tel. 33667).

GALLERY REGULARS—Ben Bar, Hachit, Gibba, Giliad, Goldberger, Anatole Kaplan, Solomon, Tel Aviv, 123 Ben Yehuda St., Tel. 33667.

STEVEN GALLERY—Spring show of Jewish artists of the Ecole de Paris (Steven Gallery, 33 Gordon St.).

POP MASTERS—The American fathers of the movement represented by etchings, serigraphs and lithographs (Delson Blaher, Old Jaffa).

HIEBERFELD GALLERY—Permanent exhibition of paintings and sculptures by Israeli and foreign artists including Ashkenazi, Aron, Ryback, Steinhardt, Tamar, and others. (Old Jaffa and the Hotel Plaza, Tel Aviv). Tel. 33667.

REISS-COHEN GALLERY—based in New York City, is one of the largest holders of original graphic works by Picasso, Matisse and other 20th century masters. Viewing is by Cohan Gallery, Hayon.

REGGIE WESTON—Permanent exhibition of last years' work, not previously exhibited. (Weston Gallery, 200 Hayonon). 10-11:30 p.m.

SIMONA NORENBURG, BATIA ADITH—Paintings, Norenburg was recently honored at the Weizmann Institute and president of the Tel Aviv Art Association. (Batia Adith, Gallery 7, 14 Kikar Hamedina).



Gouache by Kelmangar.

MORDECHAI REICHWARGER—It is a rare treat nowadays when one is exposed to a solid academic painting. The exhibit of gouaches by Reichwarger is just such a pleasure. Unfortunately this Russian immigrant died four months after his Aliya in 1972. Having been an excellent draftsman and a thoughtful composer of form and line, Reichwarger, via sensitivity and discretion, was able to capture the architectural and natural essence of chromatic loneliness pervades as fall gently on faded paper or orange afternoon sun sharply illuminates wooden cabins in a small village. Muted tones of grey, green and blue describe a richly textured under a cold, overcast Russian sky. These pictures, despite their intrinsic value, lack a human factor to the excellent technique and artistic merit of the work. (Levitzky House Gallery, 30 Dov Hov St.).

AVI SCHWARTZ—Contrasting the stylistic motifs of his Avni teachers, Janco, Stelmansky and Ginzburg, Schwartz's art is a remnant of German Expressionism and the School of Paris. Overly influenced by El

Scher has working with a darker palette, the oil paintings on show are characterized by linear shapes of earth based colors which create coloured masses that describe stand-alone themes: landscapes, portraits and interiors. Although the canvases are technically well painted, and taking little daring is exhibited. A piece of imagination and a touch of surrealism could certainly transcend into personal artistic statements. (Schwartz, 31 Israel St.). Till April 14.

CHAYA SCHLESINGER, MORRIS SCHLESINGER—Decorative ceramics by Schlisinger show a flair for originality and a keen sense of humor: amid slabs of column glass, vases and plates, the artists' forms of Dr. Doolittle and Lord of the Rings. The sculptural considerations intent which in this case is acceptable and convincing, few pieces naturalistic and place a poor seal on the human form are more. (Schlisinger, 31 Gordon St.). Till April 12.

YIGAL ZEMER—New York based Israeli primitivist, Zemer's recent etchings, tour de force is not in execution with clarity and fluency. The prints as pictorial and fluency, their subtlety with the addition of vibrant colors and tricky compositions. (Mabat Gallery, 31 Gordon St.). Till April 12.

SHLOMO CAMSOS—ON paintings by veteran abstractionist. (Rena Drom Gallery, 30 Gordon St.). Till April 15th.

DARIO VITTORE—Graphics and designs for jewelry by Italian artist who died in 1961. (Italian Cultural Institute, 4 Marmorek St.).

STEFFA REIS—Recent paintings depicting the Golan battles of the Yom Kippur War. (Ramat Tel Aviv, Ramat Tel Aviv).

SPRING COLLECTION—from gallery store rooms including Paldi, Kopler, Moshé Stelmansky and others. (Dugith Gallery, 43 Prishman St.).

GROUP SHOW—Paintings by establishment artists that include Adler, Ryback, Rubin, Krenegaz, Bergner, and others. (Andreana Gallery, 30 Dov Hov St.).

FANIA VERBIN—Oils and water colors from 1970. (Tel Aviv Museum, Ramat Gan) Till April 16th.

FRENEL—New works by Israeli artist residing in Paris. (Lim Gal- lery, 170 Ben Yehuda St.).

DAVID ROHNBERG—recent works. Opens Saturday. (Dizengoff Gallery, Dizengoff 90). Till April 20.

NOBA FRENKEL—Recent drawings. (Old Jaffa Gallery, Masal Aris 14, Old Jaffa) Opens Sat. eve till April 26th.

AMIR LANDAN—Paintings. (Charmelina Gallery, 30 Gordon St.). Till April 22.

KLAUS DUBOIS—Paintings, landscapes and the inner world. (Modera Art Gallery, 4 Masal Dagim St., Old Jaffa). Opens April 2nd.

SINAYA HANAN—Paintings. (Ruth Shalom Alschon, L.D. Ber- kowitz St.) Opens Sat eve.

ZIPORAH ROSENBLUM—First one man show. (Patah Tikvah Tel Aviv Museum) Till April 13th.

BATYA AVRAHAM—First one man show of paintings. (Patah Tikvah Tel Aviv Museum) Till April 13th.

MARC BAYER—"Diary, Life in Russia," first show of paintings by recent Russian immigrant who studied with Nicola Akinor. (Zava- tsky Gallery, 30 Ben Yehuda St.) Till April 13th.

SHLOMO CAMSOS—ON paintings by veteran abstractionist. (Rena Drom Gallery, 30 Gordon St.). Till April 15th.

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STEFFA REIS—Recent paintings depicting the Golan battles of the Yom Kippur War. (Ramat Tel Aviv, Ramat Tel Aviv).

SPRING EXHIBIT—Of gallery regu- lars including Avni, Krenegaz, Kelmangar and others. (Kladava St. 33, Prag St.).

TEZONA TAUCHER—Drawings. (Munya Blaher, 22 Blaher St.). Till April 16th.

SHAIL NATANAL—Paintings. (Tel Aviv Museum, Ramat Tel Aviv) Till April 16th.

MOSSIE GIVATI—Paintings 1972-1974 and silk screens. (Dvora Schoenher Gallery, 38 Hovevei Zion St.).

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Six months have passed since the outbreak of the Yom Kippur War. But the fire on the Syrian border has not ceased. Each day brings with it sad news of added casualties and damage to civilian settlements on the Golan Heights.

Even though the struggle for survival and security consumes so much of the energy and resources of this country, the absorption of thousands of immi-

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grants continues unabated. We count on your support for this crucial endeavour.

I am particularly glad to welcome the young members of the mission whose presence is a promise to continue their parents' efforts for the welfare of Israel and the Jewish People.

Together with you we pray for our oppressed brethren, wherever they may be: Le'Shana Haba' be Yerushalayim—Next year, in Jerusalem!

I wish you all a Happy Passover!

Ezra Z. Shapiro
Chairman
Keren Hayesod
United Israel Appeal

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It is a great pleasure for me to welcome the first Canadian Family Mission to Israel on behalf of the Israel Residents Committee of the U.I.A. Your mission which has come at a time of critical urgency, is of great moral value as a symbol of the unity of the Jewish people and as an expression of identification with its crisis. The people of Israel who fought and sacrificed themselves for the survival of this country, are now faced with tremendous problems in regard to the future of the mission, this is their first active assignment in the service of our people. We hope that for all of them this will be the beginning of a lifelong devotion to Israel.

From us to you and from our children to your children a share of the responsibility for immigration and for human needs which have been sorely aggravated by the war and its after-

math, just as we in Israel have to assume greater responsibilities for defence itself.

We are sure that your contact with Israel at this time will give you a fuller understanding of the crucial needs of this hour which you will be able to transmit and interpret to the Jews of Canada when you return to your homes. As a result of your efforts, Canadian Jewry will surely respond to the needs of the future as they have done so devotedly in the past.

We rely on your continued selfless dedication to Israel and to our People.

I wish you all a Happy Passover.

Dr. Samuel B. Hurwich
On Behalf of the
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FRIDAY, APRIL 5, 1974

THE JERUSALEM POST MAGAZINE

PAGE FIFTEEN

PAGE FOURTEEN

THE JERUSALEM POST MAGAZINE

FRIDAY, APRIL 5, 1974

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MOSES SPIES called it a land flowing with milk and honey. The name stuck. Milk certainly flows freely in Israel today, at artificially low prices. But what about honey? The per capita consumption of honey in Israel for the whole of last year was only 300 grams, and is reportedly on the decline. And its price locally is due to go up shortly, perhaps by 30 per cent.

On the sweeter side, this year's honey harvest — which will reach the retail market in May and June — is expected to be a bumper one, because the rainy winter produced an abundance of blossoms and flowers. The official Honey Production and Marketing Board is looking forward to some 2,000 tons of honey this season, nearly twice as much as last year. And even if the local market is small, there is an almost limitless demand for Israeli honey abroad, says Zvi Hamelri, director of the Board. We export at least 30 per cent of our production.

PART OF the reason for the small consumption of honey in Israel is a simple matter of pounds and pence. As a sweetening substance, honey is quite expensive, compared with granulated white sugar, which is Government-subsidized. Some examples at random: A 450-gram jar of Ingberg "Pure Bee Honey," kosher le'Pessah, costs IL5.00 at my corner grocery. Kibbutz Shamir's "May Flowers" honey costs IL6.85 for a 450-gram jar at Superol, IL7.35 at the Consumer Cooperative Supermarket. You just can't compare these prices with even the better jams and preserves.

Why must the price of honey, raised by 16 per cent last June, go up still further? The "production" of honey is done, of course, by bees — which do not require such niceties as the cost-of-living allowances that affect the prices of man-made products. It is the rising costs of accessory goods to bee-keepers and honey packagers which have led to their new price-rise demand. A wooden box-type hive has gone up since last year from IL20 to IL40, and the beekeepers use several tiers of these boxes for a family of bees. The rise in sugar prices also affects bee-keeping, as bees are fed on sugar-water during non-blossom seasons.

Packaging costs are also rising. The Marketing Board is instituting a uniform honey-jar for all its member packaging-houses — partly to help the consumer recognize an authentic supplier. The new jars, which will contain a half-kilo of honey, will have a distinctive bee-hive design blown into the glass itself. It has still not been decided whether these jars will be returnable or not.

APART FROM the fact that Israelis are not used to eating a lot of honey, we are not very sophisticated in our honey tastes. I am told, some honey in Israel is labelled "May Flowers," "Orange Blossom" and so forth, but most of it is simply called "Pure Bee Honey." That's because most customers wouldn't know the difference anyway. The bees themselves are fussier. They rarely mix types of nectar and pollen, but stick to one general category at a time — citrus blossoms, or field flowers, for instance. You could get honey from virtually any type of blossom — even "tobacco honey" if you wanted. Each type has a distinctive character for the connoisseur: citrus honey has a lighter colour and more delicate flavour, than field flower honey, for instance. The Marketing Board is hoping to launch public information campaigns to increase our discrimination. Avocado

honey, I'm told, is very nice stuff if you are taught to appreciate it. Even the average consumer has noticed that there is a difference between honey which is clear and runny, and the kind which gets cloudy and crystallized. This depends on whether or not the honey has been heated when it is processed and packaged. To a large extent, preference depends on cultural habits. The American market generally demands the clear, heated honey, while Europeans prefer the crystallized type. Vegetarians and naturalists swear by "natural" honey, since the heating process destroys some of the enzymes and vitamins.

IN MY SURVEY of the local honey market, I came across cases where it is hard for the consumer to know whether the honey he is buying is indeed "natural." For instance, the Kibbutz Shamir honey sold in beer-mug containers is labelled "produced in a natural manner without heating," and yet it is clear and uncrySTALLIZED nearly a year after the May date at which the hives were sealed.

A telephone call to the Kibbutz produced the following explanation: the honey was indeed transferred to large vats, without heating, last May; and it became crystallized. But in order to fill the retail containers it was necessary to "heat" the honey slightly, to temperatures lower than 40 degrees centigrade. This resulted in the clear appearance. The Marketing Board confirmed that this was a plausible explanation, and does not basically change the "natural" quality of this honey.

Many devout vegetarians and naturalists, however, are sceptical of the "natural" claims of most commercial honey in Israel. One of these sceptics is Mr. David Paz, who owns a vegetarian food shop at 107 Rehov Hamelech George in Tel Aviv. He buys his honey direct from the bee-keepers and also distributes to a number of health food stores and delicatessen shops in Tel Aviv, Herzliya, Netanya, and Jerusalem. This is obviously unheated honey, as it is crystallized (except when it is freshly bottled). One of the drawbacks is that, at the moment, it is in unlabelled jars, and you have to buy it pretty much on trust: for the time being anyway, it is not

MARKETING WITH MARTHA

The Land of Honey



Martha Meisels

under the supervision of the Honey Board.

FOR THE AVERAGE consumer, there is an advantage in relying on official Marketing Board control. There have recently been some shocking honey frauds uncovered on the local market. The

houses, and it is meant to be for animal feed. The Honey Board, itself, is a bidder for such surplus honey. It has reported the alleged fraud to the appropriate public health authorities, as it is not only dishonest, but possibly injurious.

The Marketing Board supervises some 500 bee-keepers and a much smaller number of authorized packagers and distributors of honey. The largest of these are Tuva, Kibbutz Shamir, Milman (of Binyamina), Ingberg Brothers (Tel Aviv), and the others are Shalom Noy (Moshav Nehalim), Haim Kalman (Moshav Gan Haim), Simha Melry (Moshav Bnei Atarot), Moshe Stern (Ramat Gan), Yakov Horech (Kakur), Kibbutz Yad Mordechai, Zvi Elkins (Moshav Meded), Yisrael Feuchtwanger (Even Shmuel) and Aharon Navor (Moshav Sde Warburg). All other honey distributors are at present unauthorized and can be taken on faith or personal acquaintance alone.

AN INTERESTING by-product of the honey industry is something called "royal jelly" (in Hebrew *mazon maikhut*), believed to be a hormonal substance manufactured by bees to nourish their queen. Since its discovery by a Scottish priest some 20 years ago, it has been widely touted as a "miracle health" product. A very small dose, one or more than two grams a day, is considered sufficient, and a three-week "course" once a year is enough for most people — or so Mr. Paz told me. Bitter by itself, it is taken mixed with honey. Mr. Paz sells both the Kibbutz Shamir "Gall" brand of royal jelly, and his own brand, which he keeps frozen and mixes specially for his clients. Either way, it costs about IL4 for a daily dose. Royal jelly is also being used in cosmetic products.

Modern Israeli honey bees, by the way, are not the descendants of those Joshua and the other spies found in the ancient Holy Land. There are some local wild bees, known as "Syrian" bees, but the commercial producers keep an Italian strain which "immigrated" here from the United States. These produce larger quantities of honey. Our bee-keepers are also currently experimenting with a Macedonian strain.

CULINARY NOTES / Haim Shapiro

Special Pessah dishes



Be that as it may, the various Passover dishes made with eggs are a great contribution to the culture of cooking. And if they contribute a little to the hardening of the arteries, they are well worth this slight inconvenience.

ONE DISH, typical of this cooking, is a type of very light matza-meal pancake, known as *kremel*. It is typical of the Pessah egg dishes, using matza meal, a type of coarse flour made from already baked matza.

To prepare the dish, separate about six eggs and beat the whites until they are stiff. To the yolks, add about a cup of matza meal, a tablespoon of sugar, a glass of sweet wine, a tablespoon or two of melted butter or oil, and a pinch of salt.

Stir the egg-yolk mixture until it forms a thick batter, and fold this quickly into the egg whites. In a large frying pan, heat about a centimetre of oil until it begins to smoke slightly. Gently drop spoonfuls of the combined mixture into the oil. When the edges of the pancakes are brown, turn them carefully. After frying a few, you will probably have to turn down the heat a little to keep them from burning.

The *kremel*, eaten plain or with jam or a sprinkling of sugar, should be served immediately, as it tends to fall flat very quickly.

IN THE PAST eight months, children all over Israel, by now thousands of them, have sat open-mouthed at performances of a puppet theatre, watching the adventures of Peter and the Wolf to Prokofiev's music, and the procession of animals from Saint Saens' zoo. There have, of course, been adults too at the performances, but mainly out of necessity — you can't send a four-year-old to a show alone — and if they have enjoyed themselves, they have probably done so consciously.

Eric Smith, the creator and artistic director of the puppet theatre, maintains, as do many puppeteers all over the world, that people unjustly tend to consider this ancient art as meant for children only. Visiting some acquaintances in Eilat where his puppets were performing, he heard his hostess say that she was taking her two youngest children, aged 4 and 7, to see the show; the 11-year-old wouldn't go, because he was too old for it.

Puppet theatres have their rightful place in adult entertainment in countries with traditions of puppet and marionette theatres (puppets are animated by the manipulator's hand inside their hollow bodies, while marionettes are activated by pulling strings attached to parts of their bodies) going back to the dawn of their cultures. There are many of them throughout the world. The folklore of the nations is populated by such characters as Karaguz, the ugly Turk who became Karakioses in Greece; the Italian Pulcinella, who appears as Polichinelle in France, Punch in England; and the ugly, stupid, lovable Russian peasant boy, Petrushka. The shows with these characters have always been meant for adults, mainly simple folk; but there have been puppet shows for the sophisticated. In 18th-century England, there was the famous Martin Powell theatre in Covent Garden; the Medicis had their private puppet theatre; a German prince of the 18th century maintained a puppet theatre for which Haydn wrote operettas.

THEATRE / Mendel Kohansky

The art of puppetry



Afficionados of the art speak the great master, Sergei Obrastov, who presides over a net-nets. In Moscow, there is the work of such theatres performing Central Puppet Theatre led by ing throughout the Soviet Union.

and trains artists in a special school, probably the only one in the world. In Cologne there is the Haenschel Theatre, now 170 years old, its repository of romantic plays presented with such modern devices as electronic sound system and lighting. Last year, Israeli audiences had the opportunity of seeing Andre Tahon, with his French troupe of master manipulators performing astounding feats of stage magic. And in Czechoslovakia there is the Black Theatre of Prague, one of the star attractions of the European festival circuit. I last saw them in London, at Sadler's Wells, showing an adult audience the story of Rabbi Loew of Prague and the Golem he created, on a darkened stage with fluorescent figures and buildings floating in the air.

CZECHOSLOVAKIA has an ancient tradition of puppet theatres, and it is therefore no accident that the first, and until the longest lived, puppet theatre in Israel was established by an immigrant from that country, the late Dr. Paul Levy.

A musician and professor of art history, Dr. Levy was also a master puppeteer. The wooden marionettes he himself carved are considered by historians of the art to have been among the finest ever created (unfortunately, most of them were lost after his death), and his shows enjoyed considerable popularity for a number of years. His close collaborator was young Yosef Millo (also of Czech descent), whose main task was to speak all the voices from behind a screen — this was before the tape recorder was invented — an experience which, Millo maintains, helped him a great deal in his future career as actor and director.

ERIC SMITH met Paul Levy about eight years ago, when he first began to think of establishing a puppet theatre of his own in Israel. The old man advised him to forget it. He himself had given up his theatre for two reasons: he couldn't keep a permanent staff to manipulate the marionettes and do all the other

complicated work; and engagements were dwindling, and he could get no subsidies to keep the theatre in the black. Smith decided not to take the advice. His own experience in the field before he came to live in Israel, goes back some 20 years. It began in his native South America with the Little Angel Theatre (which visited Israel about three years ago) and continued in London when the company moved there. In Israel, he designed and executed puppets for a number of stage productions where inanimate performers were called for. Among them was the man-eating plant in the Cameri's production of "Dad, Poor Dad..."; the dragon in the play of that name, also at the Cameri, which puffed smoke and belched fire; and the entire cast of characters for the Chamber Ensemble's production of De Falla's "Master Peter's Puppet Show."

His present puppet theatre is a private, unsubsidized enterprise managed by an impresario. He launched it in September last year, and, except for the war months, it has performed, regularly, several times a week, sometimes two or three times a day, all over the country. The main problem is the same as Paul Levy encountered: maintaining the staff needed to operate the theatre, what with army reserve service plus the difficulty of getting people prepared to devote themselves to a craft as unusual as manipulating puppets behind a screen.

The permanent company now consists of 85 puppets, some almost life-size. This is more than the companies of any of the repertory theatres — but then puppets are much cheaper to keep than live actors, though making them calls for a great expenditure of labour and money. This will allow for a considerable variety of programmes later on. One of Eric Smith's more ambitious hopes is for a production of "The Magic Flute" by Mozart's hand to forget it. The big problem will be recording the entire opera by local singers and orchestra, since the text will have to be in Hebrew.

MUSIC / Yohanan Boehm

Exodus and wanderlust

lowed it saw a continuous movement of composers, conductors, instrumentalists and singers from country to country, from court to court, from city to city, to study under eminent masters or exploit their talents at famous cultural centres, to obtain prestigious positions and win fame and riches. At different periods in history, Germans went to Italy, and England, Italians to Russia and Austria, Bohemians to Germany, Dutchmen to Italy, Italians to Spain, Russians to France — and in the end, nearly everybody to America.

This wanderlust, seemingly part and parcel of the musical profession, is, of course, not absent from the Israeli scene. Musicians have come to the country with every wave of immigration. Most of them have settled down and contributed their share to the evolution of a rich and varied music life; but, of course, not everyone has been satisfied with his earnings, the position he has been able to achieve, the prospects of a career that will not satisfy his self-esteem. Some have simply not fitted into Israel's society and its atmosphere, climate, language or tax system.

One can find former Israelis, and those who will tell you that they are definitely coming back

soon, everywhere in the world's music centres — in London (the cellist Rafael Sommer, violinist Eli Goren, Fritz Gruenberg and Yifrah Neeman, the pianist Daniel Adini), in Paris (Ivry Gitlis, the violinist, Yona Ettlinger, clarinetist and conductor), Lorand Fennessy in Canada, Gideon Roehr in Stockholm, Germany, hard Jaretzki in Vienna, George Haas in New York, Haim Yuval, oboe, and flautist Aron Eisenberg and others in South Africa.

AMONG orchestral musicians, Felix Freilich has been in the Cleveland Orchestra for many years; Joseph Bernstein is in the New York Philharmonic; former IPO members Adolfo Odnoposov, Saltzman, Polshuk, Galimur, Hammerslag are all playing somewhere in the Western Hemisphere. Singers living abroad include Raffaele Arca, Elide Zadek, Paolo Corini, Elie Guntzer Reich, Cantor Abraham Wilkomirski and Viktorio Weinberg went to lucrative appointments in the U.S., the latter to return towards the end of his career to live peacefully in Jerusalem until his death.

Popular composers Samuel Farshtuk and Issachar Miron preferred life in America to life in Israel. Shulamit Ran and Yehuda Yanni

are also in the U.S.; Robert Starer is teaching at the Juilliard in New York; Composer Yehoshua Laker lives in Switzerland. The list is quite long.

There are of course many outstanding Israeli musicians — the names of Yitzhak Perlman, Pinhas Zukerman, Zvi Zeitlin, Miriam Fried, David Bar-Ilan, Shmuel Ashkenazi and Daniel Barenboim come readily to mind — who live abroad; but almost without exception — appear as Israelis on the international concert stage.

THERE MUST also be dozens of Israeli musicians studying in the U.S., looking for work, trying to make a career, under their own steam or helped by scholarships, such as those dispensed by the America-Israel Cultural Foundation. Should that cause us concern or misgivings? Let's face it — we certainly are not happy about it. But are we worried?

Not all of those who went abroad to study stayed away from Israel. Haim Taub, Uri Planka, Moshe Murvitz and others returned and put their improved ability at the service of Israel music. Rami Shavelov and Yair Klees became outstanding teachers after their return; Yonathan Zak is today the most sought-after accompanist, and leader of the "Yuval" Trio. Idith Zvi also returned to be a fine accompanist. Here, too, the list is by no means complete or representative. Zvi Harel played as first-desk in a Tokyo orchestra for some years, but returned to his place in the IPO. Returning musicians have not been helped at all by the existing regulations and

conditions — customs on instruments, furniture, cars, the fabulous prices of flats — and still they come back and settle, at a reduced standard of living, just to be home again and to be part of Israel and its cultural life.

Israel is in no way competitive in offering jobs and opportunities — especially compared with the U.S. — so you can't really argue with people about where to live if they don't see the difference for themselves. Should a conductor give up conducting if there is no local orchestra for him? Should a singer not sing in Vienna or Stuttgart if there is no real opportunity for him here? Should an outstanding instrumentalist not go out into the big world, if the local scene offers him only a modest field of activity? Should an ambitious artist forgo his dreams and hopes without trying?

IT IS NOT so much a question of professional suitability as of personal attitude, of character, of conviction that one has not only to live in Israel and make the best of it. The tremendous expansion and enrichment of our musical life in the last 40 years has taken place despite all the difficulties and setbacks. Some musicians have come and stayed; some have gone and returned; others have stayed away. But always there has been progress, lively activity, creative forces at work, contrast and acculturation, confrontation and assimilation, with more room constantly being created for additional musicians to participate in and become part of the musical life of Israel.

WHAT'S ON

Plant a Tree in Israel
With your own hands!
Free tours for planters to the hills of Judea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Visitors Department, Keren Kayemet Le-Israel (Jewish National Fund), in Jerusalem — Tel. 3361, in Tel Aviv — 88 Rehov Hayarkon, opp. Dan Hotel, Tel. 234449.

Visiting Jerusalem?
Carta's Historical Atlas of Jerusalem is a must — get it today at your hotel shop.

A House in David's Tower, Sound and Light Show in Jerusalem. Every evening, except Friday, 7.30 p.m. to 9.00 p.m. in English. Additional show at 10 p.m. — Mon., Tues., Wed., Sat. in English, Sun. in French. Tickets: Jerusalem agencies and Carta's box office (evenings). Please come warmly dressed.

Hadassah Tours
No tours today, Erev Pesach.

1. Medical Centre at 10 a.m., 11.00 a.m., 12.15 p.m. and 2.00 p.m. Last tour on Friday at 12.15 p.m. Kennedy Building. No charge. Buses 10 and 27.

2. Morning half-day tour of all Hadassah projects. 11.40 (12) per person towards transportation and refreshments. By reservation only. Tel. 414333.

3. Hebrew University, conducted tours, in English, weekdays, at 9 and 11 a.m. starting from the lobby of the Administration Building at the Givat Ram Campus. For tours of the Mt. Scopus Campus, please call Tel. 30311, ext. 78.

Tourists and visitors come and see the General Lateral Orphan Home for Girls, Jerusalem, and its manifold activities and impressive modern building. Free guided tours weekdays between 10-4.

Bus No. 4 Kiryat Moshé, Tel. 372231.
Jerusalem Biblical Zoo, Schneider Wood Home, Tel. 33322, 7.30 a.m.-dusk.

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Wise Tourist Department, 1 Rehov Mapu, Daily Tours, 8 a.m. Free of charge, call 220080.

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Temporary exhibition at the Glass Museum, Ramat Aviv: Glass from antiquity to modernity.

MUSEUM OF ARTS AND CRAFTS OF TEL AVIV-YAFO, 10 Rehov Mirza Shima. Open as above.

MUSEUM OF THE HISTORY OF TEL AVIV-YAFO, 27 Rehov Hatzik. Open as above but closed Saturday.

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Tel Aviv University
Free conducted tours in English, of RAMAT AVIV CAMPUS daily except Saturday. Assembly point at University — 10.30 a.m. Public Relations Dept. — Transportation — by public buses 25, 26, 28, 30. Free transportation on Mondays and Wednesdays from hotels: 9.30 a.m. Tadmor, Khayon, Acadia, Valdor, Samuel, Aster, Dan Park, Deberah, Adi, Ami Shalom, Biala, 10 a.m. Sheraton, Hilton, Ramat Aviv.

Misrahli Women's Organization of America and Canada, 10, 12 Rehov Dov Hov, Tel Aviv, call Tel. 220187, 243106; Jerusalem 225918, 521408; Haifa, 64028; Beer-Sheva, 3171.

ORT YERUSALEM, for visit please contact: ORT Tel Aviv, Tel. 102201-2; ORT Jerusalem, Tel. 28407; ORT Haifa, Tel. 688000. ORT Notanya, Tel. 21822.

National Religious Women's Organization Misrahli and Hapool Hamisrahli Women in Israel, 166 Rehov Ha Bivrot, Tel Aviv; call Tel. 68-78892, 68-44818.

Jerusalem: Tel. 62-5022, 62-5023, Mondays, Wednesdays guided tours through Neve Sara Herzog Complex, Hael Brak.

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Conductor: JEAN SEBASTIAN BERREAU

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Temporary exhibition at the Glass Museum, Ramat Aviv: Glass from antiquity to modernity.

MUSEUM OF ARTS AND CRAFTS OF TEL AVIV-YAFO, 10 Rehov Mirza Shima. Open as above.

MUSEUM OF THE HISTORY OF TEL AVIV-YAFO, 27 Rehov Hatzik. Open as above but closed Saturday.

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Free conducted tours in English, of RAMAT AVIV CAMPUS daily except Saturday. Assembly point at University — 10.30 a.m. Public Relations Dept. — Transportation — by public buses 25, 26, 28, 30. Free transportation on Mondays and Wednesdays from hotels: 9.30 a.m. Tadmor, Khayon, Acadia, Valdor, Samuel, Aster, Dan Park, Deberah, Adi, Ami Shalom, Biala, 10 a.m. Sheraton, Hilton, Ramat Aviv.

Misrahli Women's Organization of America and Canada, 10, 12 Rehov Dov Hov, Tel Aviv, call Tel. 220187, 243106; Jerusalem 225918, 521408; Haifa, 64028; Beer-Sheva, 3171.

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Soloists: STELLA RICHMOND — soprano, JOCELYN TAILLON — contralto, GERARD FRIEDMAN — tenor, JEAN MARTIN — bass.

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